Phil. & Rel.

The Christian Century

PUBLISHED WEEKLY

Refugee Church in Seoul
Another in the Gallery of Great Churches

Retrospect
An Editorial

Time to Speak Up
By Herman F. Reissig

Armistice—Not Peace
Editorial Correspondence

DECEMBER 26, 1951

In This Issue

HAROLD E. FEY

is, as readers know, on an assignment in the Far East which has taken him to Japan and Korea and will take him, before his return, to Okinawa and the Philippines. He is giving his principal attention to the human problems which constitute an aftermath of World War II and of the current fighting in Korea. It was not part of our managing editor's intention, when he went to Korea, to write the article on page 1506. But the "church of the refugees" which he found in the former Korean capital made so deep an impression that he has included it in the "Gallery of Great Churches" which The Christian Century has been depicting. This is the first church in this series which is located outside the United States.

HERMAN F. REISSIG

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The Christian Century

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Coming Events

Dec. 27-29. Midwest Midwinter Retreat (Camps Farthest Out), Austin Baptist Church, Chicago; theme: "God's Reach and Man's Search"; Glenn Clark, Norman Elliott, Glenn Harding, Elton Trueblood, speakers.
Dec. 27-Jan. 1. Student Volunteer Movement for Christian Missions 16th Quadrennial Conference, Lawrence, Kan.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 3-6. National Council of Churches Division of Foreign Missions Annual Meeting, Toronto.
Jan. 4-11. Universal Week of Prayer.
Jan. 6. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
Jan. 6. Epiphany.
Jan. 6-11. N.C.C. Department of Broadcasting and Films Religious Radio Workshop, Schenectady, N. Y.
Jan. 7. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; James L. Kelso, speaker.
Jan. 8. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, John M. Clark, Mordecai M. Kaplan, speakers.
Jan. 13. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
Jan. 15. New York Institute for Religious and Social Studies; John C. Bennett, Eugene J. McCarthy, Harold Taylor, speakers.
Jan. 17. N.C.C. Department of Broadcasting and Films Religious Radio Institute, Delaware, Ohio.
Jan. 17. N.C.C. Division of Foreign Missions, World Literacy, Inc., Annual Meeting, New York city.
Jan. 17-24. Congregational Christian Council for Social Action Semiannual Meeting, New York.
Jan. 20. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 20-26. Church and Economic Life Week.
Jan. 21-24. Congregational Christian Missions Council, Cleveland.
Jan. 21-24. United Christian Missionary Society Regional Workshop on World Order, Buffalo.
Jan. 22. N.C.C. Department of Broadcasting and Films Religious Radio Institute, Montreal.
Jan. 22. New York Institute for Religious and Social Studies; Eugene Gallagher, Ben Zion Bokser, Richard McKeon, speakers.
Jan. 23-27. National Lutheran Council Evangelism Conference, Minneapolis.
Jan. 24-25. N.C.C. Bureau of Church Building and Architecture, Chicago.
Jan. 24-25. United Christian Missionary Society Regional Workshop on World Order, Pittsburgh.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-30. Minnesota State Pastors' Conference, Minneapolis.
Jan. 28-Feb. 1. Chicago Theological Seminary 21st Annual Ministers' Week.
Jan. 29-31. Chicago Theological Seminary Alden Tuthill Lectures; J. S. Whale, speaker.
Jan. 29-Feb. 1. National Lutheran Council 34th Annual Meeting, Atlantic City, N. J.
Jan. 30. N.C.C. General Board Meeting, New York city.
Feb. 6. Pittsburgh and Allegheny County Ministerial Union Lecture Series; George Florovsky, speaker.
Feb. 10. Race Relations Sunday.
Feb. 10-16. N.C.C. Division of Christian Education Annual Meetings, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, DECEMBER 26, 1951 NUMBER 52

EDITORIAL

THE ROMAN CATHOLIC Archbishop of St. Paul, John Gregory Murray, has reminded the faithful in his archdiocese that they take on a serious moral responsibility if they admit a television set into their homes. The archbishop used the occasion for renewing pledges to observe the recommendations of the Legion of Decency to extend the area of moral watchfulness to television. Children who have too heavy or too unrestricted a diet of TV, said the archbishop, are "giving evidence of great nervousness and inability to concentrate in the classroom." Parents, he said, are under obligation "to supervise and limit the presence of children at the programs presented so as to safeguard their health and morals." Of course the archbishop is right. His reminder should be taken to heart by Protestant parents as well as those of his own communion. It is to be hoped, however, that if Roman Catholic authorities bestir themselves to make TV fit for children they will take a broader view of what constitutes "morality and decency" than the Legion of Decency has in the case of the movies. The problem of TV for children is not simply one of plunging necklines, off-color jokes and too much blood-and-thunder. It also consists in the commercial drive to cut down or abandon intelligent programs—"Kukla, Fran and Ollie" is one of the most recent victims—to make way for the cheaper stuff which sponsors seem to prefer. If the influence of churchmen can be exerted to keep good programs on the screen, as well as bad ones off, that will be more than negative service to "morality and decency."

Catholic Archbishop Warns Televiewers

Truman Promises A Cleanup

PRESIDENT TRUMAN has waked up at last to the fact that his administration is in serious moral difficulties. He has doffed his aloha shirt, said good-by to Key West and flown back to Washington to assure the press that he will make short work of all the grafters and influence-peddlers. So complete will be the housecleaning, he predicted, that corruption will not even be an issue in next year's campaign. Mr. Truman may be kidding himself, but he surely isn't kidding anyone else. Corruption is certain to be an issue in the campaign and—unless the Republicans nominate a candidate without domestic interests, such as Eisenhower—probably the big issue. Moreover, no matter how vigorously Mr. Truman plies his broom now, he cannot get away from the fact that it was he who gave the green light to the corruptionists when, on becoming president, he got rid of the U.S. district attorney who dared send Tom Pendergast to prison. But the difficulties in which the administration is now entangled have a deeper cause than Mr. Truman's loyalty to Pendergast or his unhappy choices for government posts. Basically they are a product of two facts: (1) power corrupts; (2) city machines are a cesspool of corruption. The Democrats have been in power too long; the cancer of corruption has had time to spread throughout their party organization. And they rely too much on big city machines for their votes. City machines fatten on corruption. This is as true of Republican as of Democratic city machines, as the "Big Bill" Thompson regime in Chicago and the machine just turned out in Philadelphia have shown. It is the Democrats' misfortune that they so largely count on these machines to keep control of the White House. The leopard does not change its spots. Mr. Truman is doubtless sincere in promising a cleanup. He'd better be. But he is struggling with a condition—twenty years in power plus the nature of his party's underlying organization—against which he can do very little. His appointment of Federal Judge Thomas F. Murphy of New York as chief housecleaner will be applauded. But Judge Murphy is getting a late start and has too far to go before November.

Ben-Gurion Charges Bankruptcy of American Zionist Organization

SPEAKING before the Israeli Knesset two weeks ago today, Prime Minister David Ben-Gurion charged that Zionist leaders in the United States "went bankrupt" after the founding of Israel in 1948. "There were not five leaders who got up to go to Israel after the state was established," he told the parliament in a speech on immigration policy. "I don't maintain they would have been followed by masses, but they would have proved that Zionism was not void of meaning at least in the eyes of its leaders." This attack points up what we have been trying to say about Zionism in America. Mr. Ben-Gurion, thinking in east European terms, misses the whole significance of the American reaction to Zionism. So long as Zionism was mistaken for philanthropy, American Jews naturally responded. But when its political aims came to the forefront, the American response began to falter. Zionism is bankrupt in this country because it has no reality for Americans. Zionism is bankrupt here because it presupposed that Americans of Jewish descent were Jews first and Americans only for the time being. Zionism is bank-

rupt here because its activities have been based on the fallacy that Jews are persecuted everywhere and that their status grows worse with each passing year. Hence, it presumed, all Jews would find their first loyalty to be to a Jewish state once it was created. In lands where Jews are second-class citizens, Zionism elicited this response. But Zionism fell into the fatal mistake of conceiving itself the protector even of those who had no terror from which to flee. Since American Jews had no desire or reason to migrate to another country, Zionism resorted first to blandishments, then to an appeal to chauvinistic patriotism. American Jews should go to Israel because they are Jews. Zionism now has its answer: American Jews will remain in America because they are Americans. The American Jewish Committee has made that abundantly clear. Leading American Zionists have tried to show Mr. Ben-Gurion that this is the situation and that nothing can be done about it. They have his answer: American Zionism is bankrupt. It is; not, however, because it cannot bring off a mass migration to Israel. It is bankrupt because the American dream, often blurred and sometimes lost, is a living reality in the hearts and minds of the vast majority of American Jews.

What's Behind the McGhee Appointment?

UNDER normal circumstances, President Truman could not have made a more fortunate choice than George McGhee for appointment as ambassador to Turkey. But, with the world situation what it is, what normally might have been a good choice may complicate already strained American-Middle East relations. Middle Easterners were at a loss to understand why the President chose the wealthy oilman to head up Near Eastern, South Asian and African affairs almost three years ago. He had had no experience in any of those areas and was a newcomer to diplomacy. They were told that he had been chosen just for the reason that he could bring a fresh mind to their problems. They accepted that explanation and set about helping to educate Mr. McGhee for his job. Now, just as McGhee has begun to know enough about the area to be of real value in the office, the President is sending him to Turkey. Reports are that he will be succeeded by Colonel Henry Byroade, a West Pointer who heads the state department's German affairs bureau and who has no background in the Middle East. Leaving aside for the moment any other interpretations of the appointment, Middle Eastern diplomats ask why for the second straight time an unknown and unprepared man should be assigned this important post. If it is simply to bring another fresh mind to its problems, their educational process must begin all over again. But they will not forget that even in Washington there are other interpretations. One is that the President is attempting to relieve the pressure against Secretary Acheson by finding other jobs for men heading state department bureaus who have come under fire. Middle Easterners don't like that if it is true; they feel their area has been a political football long enough. More serious, because more credible, is the rumor that McGhee is being sacrificed to make way for a Pentagon man whose point of view can be expected to put an end to state department-Pentagon differences of opinion on American policy in the Middle East. If that proves the case, say the Middle Easterners, the gains made during McGhee's time are out the window and a new critical period will begin.

Iran Will Answer Britain Before World Tribunal

WHETHER or not Iran's decision to end its six-months boycott of the International Court of Justice merits the optimistic hopes the action has raised remains to be seen. All that Iran has done is to notify the court that it will answer Britain's charge that the decision to nationalize its oil industry broke an international agreement under which Iran bound itself to arbitrate any disagreement which might arise. This readiness to go to the Hague in no way signifies that the Iranians are backing down from their position that nationalization of the oil industry is a domestic matter and that the agreement was with a British corporation and not with the British government. Nor can it properly be inferred that Iran is abandoning its claim that the court is not competent to consider the dispute. Iran has done nothing beyond saying it will argue its contentions before the court. That, however, is an important development and it may signify that Iran will go further later. It is a far cry from the spirit that prompted the Mossadegh regime to renounce Iran's adherence to the tribunal's compulsory jurisdiction provision. Many guesses are being made as to the reason for this reversal of policy. Some attribute it to President Truman's urging. Others see in it an Iranian public relations gesture designed to help secure much needed loans. Both these considerations may well have entered into the decision. More probable, however, is the suggestion that Mossadegh was playing politics in Iran rather than trying to influence world opinion. Facing a national election, these observers say, the prime minister wanted support from all elements to demonstrate that his country backs him unitedly. The decision to present Iran's case at the world court he knew would be applauded by pro-Western Iranians, yet it was a step he could take without compromising his own position. Whatever the reasons behind this move, Iran's dwindling prestige has been helped by it.

The Continuing Education Of Mrs. Roosevelt

ONE OF THE HANDFUL of great world citizens in these times is certainly Mrs. Roosevelt. We do not always agree with her, but we never cease to be thankful for all she does to keep the struggle for a better world before her fellow Americans in human, concrete terms they can understand. Yet there are times when we are amazed at some of the seemingly unconscious revelations in her "My Day" column. The other day, for example, she commented on the questions other peoples ask about the reality of America's devotion to peace as though such skepticism was an entirely new discovery on her part. Writing from Paris where she is serving as a delegate to the U.N. Assembly, she said that "one thing that always astonishes me in my contacts with representatives of other nations and the people I meet over here" was that "after you get over the formalities, they are sure to ask in a confidential way:

'Now tell me, does the United States really want peace with Soviet Russia?' At first I thought it was a funny question and made fun of it. Now I have decided people are serious. I have come to the conclusion that we need to bend our efforts, private and public, to convince the world that we have no desire for war." Coming from one with Mrs. Roosevelt's experience, which includes participation in innumerable international conferences and friendly contacts with people from all over the world, this acknowledgment that she is just beginning to realize that other peoples question the peaceful professions of the United States is both startling and discouraging. What else is to be expected in the light of our $60 billion armament program, our drive to establish airbases all over the map, our push for military alliances and the rearmament of former enemies, the truculence and threat of much that comes out of Washington, such journalism as the *Collier's* "Russian War" issue of which we spoke last week and to which Mrs. Roosevelt specifically refers? And if it is true that a person of such sensitivity as Mrs. Roosevelt is only now beginning to "see ourselves as others see us," what is the probable outlook of others in Washington?

Federal Grand Jury Indicts Cicero Officials

THE FEDERAL grand jury which has been investigating last summer's riots in Cicero, a Chicago suburb, indicted four officials of that municipality and three members of its police force. A county grand jury had indicted half a dozen persons who were charged with conspiring to injure property by having something to do with renting an apartment to Harvey Clark, a Negro. These indictments were thrown out as soon as they came up in court. The federal indictments are for conspiracy to deny Mr. Clark his civil rights. Because of the crowded dockets in Chicago's federal courts, where a political fight between President Truman and Senator Paul Douglas is holding up the filling of vacancies, the new indictments are not expected to come up for trial before next summer. By that time, how far distant will be the stolen horse whose barn has just been padlocked?

United States Loses Ground In United Nations

SUCH AMERICANS as dismiss the United Nations as "just a debating society" probably care little about what happened at the U.N. Assembly during the second week in December. But those who perceive that the U.S.A. is locked in a titanic struggle for the minds of men all over the globe will look back on these events as a disaster. Outwardly the United States won one parliamentary victory and apparently made sure of another. Actually, it suffered a tragic loss of support in nations where tomorrow we may desperately wish for friends. The apparent victory came over the Arab resolution to place the charges against French administration in Morocco on the agenda. With the U.S. giving France all-out support, the item was "postponed" by the narrow vote of 28 to 23. The composition of the 23 was what counted. It was made up of the Soviet Union plus most of the Asian and Arab countries plus a few independent Latin American nations such as Mexico. Second in importance to this ominous line-up was the bitter speech of Pakistan's foreign minister, Sir Mohammed Zafrullah Khan, hitherto regarded as more friendly to the U.S. than any other Asian delegate except Dr. Charles Malik. He told the Assembly that the United States is always for freedom for colonial peoples when general principles are discussed, but usually against it when specific cases are considered. The other issue on which the U.S. seemed about to win a pyrrhic victory was in its campaign to place Greece on the Security Council instead of Byelorussia, nominated by the Communist bloc whose turn it was. The United State is powerful enough to go on winning victories of this sort in the U.N. almost without interruption. It may presently wake up, however, to find that while it has been winning the skirmishes it has been losing the war.

Armistice—Not Peace

[EDITORIAL CORRESPONDENCE]

Munsan, Korea, December 4.

A THIN SHAFT of light pierces the night sky to the north of the railroad car in which this is being written. It is the searchlight beam which marks the site of the peace talks at Panmunjom, 15 miles away. Inside the car some twenty correspondents are noisily completing their accounts of the day's events. The usual tumult is topped by two men who are shouting their reports into the two telephones which connect this press train with Seoul and so with the world outside. In this place and in this way history is being written—the history of another slight advance toward the end of the fighting, which was visible from the peace camp at intervals throughout the day and which can now occasionally be heard through the winter darkness.

Long before these words can make their way into print, the events of today will have taken their place in a sequence whose details will be lost in a general design. But just for the record, this was the day when the Communists explained what they meant yesterday, when they seemed to accept the important principle of permitting inspection of the way they intend to keep the proposed armistice. It will be recalled that they proposed that a commission of "neutral" nations "form a supervisory organ to be responsible for conducting necessary inspections beyond the demilitarized zone of such ports of entry in the rear as are mutually agreed upon by both sides and to report to the joint armistice commission the result of the inspection." Today they gave what they called "synthetic" answers to 21 questions asked by the United Nations negotiators. The word may help to explain some ambiguities in their nine statements.

As a result of today's session, it is clear that the Communist representatives do not yet know the answers to our questions, not having been informed by their masters far to the rear. But sometimes they pretend to know while they wait, and this is such a time of pretending. Among the questions and answers during today's session, as re-

ported to the correspondents by an American officer in the cold press tent at Panmunjom:

Question. Who are the neutrals you propose shall supervise the armistice?

Answer. We shall give our answer in due season.

Q. Who shall control the actions of the neutral nations organization?

A. We shall answer at the proper time.

Q. Does your proposed freezing of the military situation mean that neither side introduces into Korea during the armistice any military forces, weapons or ammunition under any pretext?

A. Yes.

Q. Does it mean that you will not repair your airfields and other military installations?

A. No.

Q. Where will the ports of entry be?

A. That will be decided later.

The strong opposition of the Communists to rotation of U.N. troops might be a bargaining measure; they will grant rotation in exchange for the right to build airfields.

That was the substance of the discussions which took our convoy of United Nations negotiators and pressmen over the primitive road to Panmunjom and kept us there all this cold day. Discussions like these have gone on since the press train arrived here at Munsan in July, so the day was typical. We left a little after nine this morning for the advance camp. The journey took an hour. We crossed two streams on pontoon bridges and passed through the most desolate country I have seen in Korea. About half the fields lie fallow, though most would ordinarily be planted to winter crops. A little rice remains unharvested, a month after its time. Here and there piles of ashes mark where homes once stood, but back from the road many clusters of unburned houses cling to the hillsides. Only a few people are seen. Generally the land lies as brown and deserted as the foothills of Wyoming.

At the several check points Republic of Korea troops guard the road. Recently they evacuated around 18,000 people from this area, locating them in refugee camps a short way to the south. The soldiers permitted people to take the rice they had harvested, their few pots and scarce clothes and their farm animals. If the rice was not harvested, one member of the family remained behind to complete the job, with the help of soldiers. An official here who visited them today said he saw 700 children and their teachers holding classes before blackboards in the open December air. This is not an uncommon sight in this country. The people who are now being added to the appalling total of refugees are said to have a better chance of survival than those who fled in the depths of last winter. Even so, their lot is not to be envied. The most fortunate of these 18,000 are digging holes in the hillsides, topping them with straw and calling that home. The rest have a 6-by-6 straw mat in the middle of some teeming shed.

Panmunjom lies in a saucerlike area between low hills backed by higher mountains. Orange-colored strips of cloth mark the edges of the neutral area, and captive balloons warn aircraft and artillery to leave this one bit of Korea in peace. Three clusters of tents mark the conference area. The main group centers on the tent where the talks are held, and includes places where each delegation can meet separately, press tents and shelters for guards. Elsewhere mess tents serve the separate delegations. A squad of asbestos-clad G.I.'s try to keep the captive balloons in the air, in spite of the wind, and others carry on army housekeeping jobs. The whole apparatus could move on an hour's notice.

The U.N. convoy had hardly stopped when helicopters beat their way up from the south and dropped the top U.N. negotiators: the army's General Hodges, the air-force's General Turner and the navy's Admiral Joy. Then down the valley from the north rolled a string of Russian jeeps, with a captured U.S. vehicle for spice, bringing Korean General Lee Sang Jo and Chinese General Hsieh Fang, their staffs and correspondents. American correspondents were clustered in their favorite vantage spot in the road in front of the conference tent. They shouted with laughter when a flustered North Korean driver backed his jeep into that of a Chinese as the generals were alighting. Unfortunately for American understanding of what is going on over here, too many of our correspondents' reactions carry the same sophomoric flavor.

During the day the main activity for the correspondents was to chew the fat with the Communist reporters, several of whom speak English. One is a Chinese educated in America. Another is a Britisher who writes for the London *Daily Worker.* A third is a character of uncertain antecedents who represents a French Communist paper. Today as usual the men from the two sides debated the points at issue in the main tent and listened for bits of information which the speaker of the moment might divulge without intending to do so, or might purpose to convey without seeming to have such a purpose. A United Press man and the British Communist had a bout at insulting each other in an unimpassioned hassle lasting about half an hour, the point of departure for the argument being a comparison of journalistic ethics, if any, under communist and democratic systems. Afterward reporters of the opposing camps walked up and down in pairs threshing out for the hundredth time the contention between two worlds and trying to keep warm. At one time a group of U.N. writers got half a promise from one of the Communists to try to get imprisoned western newspapermen released.

Shortly after noon explosions began to be heard in the west and a short walk down the road brought the cause of the commotion into view. South Korean troops were dropping artillery shells on some low hills a couple of miles away. A dozen quick blasts would rise, then a lull would ensue, after which for no apparent reason another series of bursts would fall in the same neighborhood. One particularly emphatic whoomp ended in a great cloud of white smoke, which rose for a half-hour. A near-by G.I., who was tending an engine supplying electric light, said it was a phosphorous shell. During the day the shelling continued fitfully.

Sessions today were held at eleven and two, with afternoon adjournment coming at 4:30, and the briefing following immediately. Within fifteen minutes all the correspondents had agreed to a "pool" story which went by helicopter to Munsan. Then out into the icy wind for the hour's ride in an open-ended weapon carrier back to Mun-

san. The convoy wound its way slowly through hills in which not a single light showed.

What is all this leading to? As we jolted through the darkness the conviction grew that the most that can be hoped for is an armistice. This is not the way peace is made. The mood in which these talks are conducted is the mood of war; the objectives are as military as the taking of a Korean hill. Both sides are clearing the people out of a wide strip behind the cease-fire line and permitting only those to return whose behavior is friendly and predictable. A Russian-type frontier is being created—a no man's land of menacing desolation. Behind the lines in both directions law and order maintains an uncertain existence; but here order reigns and a kind of law. It does not make sense to the farmer, patiently struggling with inexorable forces for the privilege of returning to his ancient cycle of seedtime and harvest. It does not make sense to the average G.I., whose longing for home is as elemental and universal as the farmer's subservience to the seasons. And it does not make sense to several million refugees, whose numbers seem to grow at every high-level move, whether for peace or for war.

Yesterday some correspondents mentioned the hope that an armistice might be achieved by Christmas. Today an officer pleaded with the reporters to remember what happened here last year when the drive was on to the Yalu. "Home by Christmas" backfired on General MacArthur. Peace by Christmas may not happen either. But an armistice by Christmas—that could happen, and these are days when small favors shine like the Panmunjom beacon in the night.

H.E.F.

Retrospect

THE END of another year, with return of the time for one more of these annual reviews, brings a renewed sense of the continuity of tension under which mankind is living. The events of one year differ a little from those of the years which have gone before. The troubled spots shift on the maps. Yet essentially there is no marked change from the report rendered a year ago. The world still knows no true peace. Worse than that, there is less confidence in the possibility of peace.

The struggle for power between world blocs which have polarized around the United States and the Soviet Union has intensified during the past twelve months. The promise of peaceful negotiations has lessened. The moral authority of our timid essay toward a world organization, the United Nations, has weakened. Violence, apathy and despair grow apace. The number of the homeless, the hungry, the dispossessed, the desperate continues to mount. And from the Nevada desert comes the ominous rumble of an approaching day of judgment. If there are prophets, their voices are drowned by the clanging forges of the global arms race. If there is faith, man holds it in torment.

I

The world scene during 1951 has been overshadowed by the intensification of the cold war. Even the fighting in Korea must be viewed as part of this larger struggle in which the two major antagonists maneuver ceaselessly for position, seeking to prepare for a coming atomic world war. Each side in this cold war proclaims the purity of its motives and the loftiness of its aims; each accuses the other of duplicity and an intention to make war. On both sides what passes for statesmanship has become an effort, using arms and alliances and trade agreements, to establish a global balance of power. Yet while Washington and Moscow seek this elusive point of equilibrium they know that if it ever is attained it will prove so unstable that it will provide no security.

In Korea the fighting has brought a virtual stalemate. Aggression from the north has been halted; the U.N. has not been able by military means to bring the entire country under one authority. The truce talks now in progress may end the bitter fighting, at least for the time being. But they will leave the question of Korea's future even more unsettled than before the invasion. They will leave one more terrible problem of human suffering and postwar devastation to challenge the conscience of the "liberators." They will leave unsolved the whole underlying enigma of the relationship of the West to an Asia tempestuous with national and social revolution. The best, the very best, that can come out of an armistice in Korea, should that be achieved, is a breathing-spell.

While the inconclusive war has been piling up its casualties and destruction in Korea, the Middle East has become a center of peril. Iran, failing to obtain satisfaction in its dealings with an arrogant oil concession, finally challenged the might of Britain—and the threatened lightning did not strike. As a consequence, Egypt has suddenly become truculent over the control of the Suez canal and the Sudan. France is in almost as serious trouble in Morocco as in Indo-China. Assassination has become a commonplace weapon of politics throughout the Muslim world. The unrelieved tension between Israel and its Arab neighbors adds to the bitterness with which those same Arabs regard the West. The Middle East ends the year steaming like a volcano about to erupt.

In Europe this has been a year of tightening lines. Purges within the Soviet satellites have multiplied; the pressure from Moscow to scotch any extension of Titoism has been ruthless. On this side of the line, the effort to forge western Europe into a working alliance, with integrated policies and forces capable of containing a Russian attack, has not got beyond the blueprint stage. In fact, the key blueprints are still to be drawn. But the year has witnessed an undeniable increase of apprehension among the peoples of western Europe lest the American demand for rearmament bring ruin to their civil economies. And in six short years since "unconditional surrender," West Germany has regained a position in which she can lay down the conditions for her collaboration with her conquerors.

Yet perhaps these have not been the important developments of the year in the area of world affairs. Perhaps the important developments have been the new atomic blasts somewhere inside Russia, the word from Nevada that the United States now has atomic weapons of a kind to use against troops in field action, and the drift within the United Nations toward deadlock and frustration. On the other hand, the most encouraging event of the year may

have been the return to office of Winston Churchill, almost regardless of what policies his term there may develop. For in Mr. Churchill the world has to reckon with a man of stature, and that has been our saddest lack.

II

In the United States 1951 has witnessed a mounting discontent. Profits have been spectacular, employment general, wages (in money terms) at an all-time high. But the land has been filled with rancor and recrimination. The amazing reception given General MacArthur in reality was an expression of lack of confidence in the administration's policy, not only in Korea but for dealing with the world Communist challenge. The response to the wild charges of Senator McCarthy has been an emotional release for a public which cared little about reason and calm judgment and longed rather to wallow in the luxury of noisy indignation. The year saw the American people growing short in temper, sullen, resentful, more and more determined that somewhere they must find a scapegoat.

Much of this reflected the declining prestige of the Truman administration. Its decline traced to two causes. There was a growing impression of incompetence in foreign affairs. Rightly or wrongly the administration was held responsible for what had happened to American interests in China; too many citizens professed to see no sense in the sort of fighting going on in Korea; the billions being poured into Europe—after extraction from the American taxpayer—seemed to be accomplishing little. Add to this the impression, created by congressional investigations, that the domestic operations of the administration were riddled with corruption, and the prevalence of public disgust naturally followed. The TV hearings before the Kefauver committee should likewise be taken into account, for they added to the conviction held by millions that the whole process of government on every level—city, state, national—had become saturated with evil and was in the hands of incompetents or crooks.

As for the "world responsibilities" of the United States, the year brought a growing skepticism—not at the existence of the responsibilities but at the capability of the nation, under its existing or any proffered leadership, to discharge them. When foreign policy resolves into a race to rearm nations—Germany and Japan—which six years before your sons have been dying to disarm, what sense does it all make? As a consequence, there grows up a blank indifference to what is done in matters of foreign policy which is capable of condoning decisions out of accord with the national tradition—such as the long withholding of food from India or the provision of aid for Franco—or suddenly, in an outburst of public petulance, could repudiate the whole present program of American activity overseas.

In terms of what is happening within American life, this may be the year which will be remembered for the Cicero race riots. For these, coupled with the announcement from the census bureau that the increase of Negro population in the 17 states of the south had sunk during the decade to a mere 55,637 (less than 6,000 a year!), while it gained more than a million and a half (nearly 55 per cent) in eight northern states, showed that the point has been reached at which the north, as much as the south, will have to answer whether this tenth of the nation's people are to be held down in the status of second-class citizens and social outcasts. If that is the decision foreshadowed by Cicero, it will have long and sorrowful consequences.

III

What sort of year has it been for the Christian churches? The Roman Catholic Church has continued to fight for its life around the borders of the Communist world; there have been no important developments in its relations elsewhere unless the issuance of the papal encyclical, *Sempiternus Rex,* in which the pope used the 1500th anniversary of the Council of Chalcedon as an occasion for reiterating his claims to authority over all the Eastern churches, is regarded as such. Such developments as there are within Eastern Orthodoxy continue to be a reflection of the political struggle.

For world Protestantism, the most important development has been the almost complete liquidation of the missionary enterprise in China—until now the leading Protestant mission field. What the effect will be on the future character of the Christian church in China cannot as yet be discerned; there are many missionaries who are by no means convinced that their departure will weaken it. In Japan, the Protestant cause has been confused by secessions from the Kyodan—the United Church of Christ in Japan—and by the setback in carrying out plans for the Japan International Christian University. In Europe, the developments of greatest meaning were probably the entrance of the Evangelical Church in Germany into the effort to secure speedy reunification of East and West Germany and the acquiescence of the Church of Sweden in legislation to end many of the monopolistic advantages which that Lutheran state church has held.

Meanwhile, the World Council of Churches has gone ahead, providing a center for the exchange of ideas among churches and churchmen of all the non-Roman traditions. Its eyes are already fixed on the Assembly to be held in this country in 1954. Its most important gathering during the year was held at Rolle, Switzerland, in August, where it received a preliminary report on the central theme of the coming Evanston Assembly. The gathering, it has been decided, "will be devoted to the Christian message of hope." This is to be presented "with strong eschatological emphasis." Such a decision may largely shape the character of the ecumenical church for years to come.

Among the American churches the year brought a growing perception of the vital relationship between the Protestant tradition and the American democratic process. President Truman's nomination of a U.S. ambassador to the Vatican brought this issue to a head. It is becoming evident that American Protestantism must soon define its conception of the principle of separation of church and state with greater precision than it has and that it must then determine to what extent it will support this conception in the courts, in the legislatures and in the rough-and-tumble of American politics.

Aside from the turmoil suddenly injected by the Vatican issue, the life of the American churches flowed smoothly

enough during the year. There was distress at the enforced withdrawal of missionaries from China, but a resigned recognition that nothing could be done about it. There was little evidence of any aroused concern at the ill treatment inflicted on minorities in this country—Indians, Mexicans, Negroes. The most hopeful development in this regard came when Southern Baptists opened their theological seminaries to Negroes. As the country stirred restlessly when evidences of moral lapse multiplied, the churches said the expected things about the need for a moral undergirding of society—the Roman hierarchy saying them best of all the church groups—but they were not ready to tackle the ultimate problem of moral relativism which had been produced by two generations of classroom insistence on the illusory nature of all absolutes.

From all parts of the nation came testimony to the sense of spiritual need felt among our people. The publishers' lists of "You can be happy" books furnished one indication. The interest in books on Trappist life—the ultimate in religious withdrawal from the world—gave another. *Time,* studying the student generation, spoke of its silence. It does not sound off, as did the student generation after World War I. This silence is not confined to youth. It is a waiting silence—the silence of those who have discovered their own limitations and impotence, who wait now for a word that they will recognize as the Word of Life. Would the churches speak that word? There was not much in the record of the American churches for 1951 which gave promise that they would.

Paging Mr. Thoreau

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish Henry Thoreau had lived to this year. Then he could have heard about the momentous words which formed the first conversation that went over the new microwave radio relay system recently put in operation across the continent. That conversation was right up his alley.

The $40 million relay system has just been completed. It consists of 107 steel and concrete towers set 30 miles apart between New York and San Francisco. The first call was placed by H. T. Killingsworth, vice-president of the American Telephone and Telegraph company in charge of long lines. He called Mark Sullivan, president of the Pacific Telephone and Telegraph company. Across the $40 million worth of steel and concrete towers set every 30 miles apart between New York and San Francisco, Mr. Killingsworth said, "Hello, Mark, how are you?" Mr. Sullivan replied, "Hello. I'm fine, thank you. And you?" Thus ended the first lesson. A $40 million medium of communication and a profound message, "I'm fine. And you?"

I think Thoreau was the first to bewail the incongruity between marvelous inventions and the trivial uses to which they are so often put. His term for it was "improved means to unimproved ends." His classic remark, made when the air was filled with applause over the marvel of the new transatlantic cable, was, "Yes, and the first news that comes over it will be that the Princess Adelaide has the whooping cough."

Our age of electronics has vastly improved on the improved means of Thoreau's day. We send a plane up in the air to do incredibly skillful flying, only to print on the sky the name of a cigarette. We use the microwave relay system across the continent, as one minister has observed, to achieve the sublime end that, on television, millions see Red Skelton fall flat on his face. MGM spends $7 million filming *Quo Vadis.* Let an expert, Bosley Crowther of the *New York Times,* take the stand to tell of the result: "Here is a staggering combination of cinema brilliance and sheer banality, of visual excitement and verbal boredom, of historical pretentiousness and sex." Seven million dollars' worth of banality!

On the other side of the Atlantic a contemporary of Thoreau, Thomas Love Peacock, wrote of the "improved ends" of locomotives, just coming into general use, "Now everybody is going for the sake of going, and rejoicing in the rapidity with which they accomplish nothing."

You remember from your high school days Macaulay's "Essay on Milton" with its doleful thesis, "As science advances poetry inevitably declines." Are we caught in a parallel to that tragic paradox—that as the aids to fullness of living multiply, the life they were to aid inevitably dwindles?

All right, you say, can't we do anything but howl a dirge by the wailing wall? The wailing wall has never been much of a success as an instrument of salvation.

The only thing I can suggest is that we might get some direction from Thoreau himself. His words are very much alive and in date, a sharp reveille for a stiff battle for the life of the mind and spirit against domination by improved gadgets. Here are words he wrote in 1854, but nothing written in 1952, just about a hundred years later, will match them in timely importance:

> I went to the woods because I wished to live deliberately, to front only the essential facts of life, and to see if I could learn what it had to teach, and not, when I came to die, discover that I had not lived. Our life is frittered away by detail. Simplify, simplify.
>
> If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal, that is your success.

Two high arts of life—subtraction and addition. Thoreau knew how to subtract from the outside and add to the inside.

Yours, SIMEON STYLITES.

Wayside Shrine

STILL at the crossroads stand his shrines,
Christ crucified. Levite and Pharisee
Still throng the highways. No Samaritan
To bind up wounds and pay the landlord's fee.

Still nailed upon that narrow cross.
Still on his brow the thorny crown.
We pass by with a muttered prayer;
No time to stop and help him down.

LAURENCE DE ADLERSHELM.

Another in the Series of Articles by the Editors of The Christian Century in A Gallery of Great Churches

A Great Church in Seoul

By Harold E. Fey

Seoul, December 2.

ON A RIDGE near the center of Seoul stand two tall churches. The crosses on their spires tower over the wreckage of what a year ago was a city of 1,693,000 people. Today a third of that number may be scratching an existence out of the ruins. One of the churches is the Roman Catholic cathedral, whose red brick walls have stood for two generations at the top of the ridge. Recently it had been joined by a massive structure of gray granite. The Young Nak Presbyterian Church was dedicated on June 4, 1950, three weeks before the fateful Sunday when the Red tide surged across the 38th parallel a few miles to the north. Windows in the Catholic church still gape, but those in the church a little lower down the hill have been repaired. Broken tiles have been replaced on the roof of the granite building, and the great hole which the Communists burned in the floor when they tried to fire it has been boarded over. Like the cathedral, the Young Nak Church can be seen from much of Seoul, and its story entitles it to be known throughout the Christian world.

Today, with 1,500 others, I attended the second annual thanksgiving service in the "refugee church," as it is locally known. The only heat in the building was generated by the bodies of the congregation, and it was not sufficient to soften the bite of December cold. Last year at Thanksgiving time the forces of the United Nations had made their farthest penetration northward. Then the church was full of people grateful that they had been permitted to return safely after the first evacuation, happy to find that the first Communist occupation had left the city relatively unscathed. Hope ran high that soon the country would be reunited and peace restored.

This year Thanksgiving came after another evacuation and another return. Now Seoul is a burned, blasted and desolate desert—in which almost no sign of recovery is apparent. If there was a single person in the congregation this morning whose life had not been saddened and impoverished by the events of the past year, he would be hard to find. None could foresee a dependable or secure future.

Always and In Everything

Nevertheless, today's service was an occasion of genuine thanksgiving to God. Pastor Kyung Chik Han preached on Ephesians 5:20: "Giving thanks always in everything in the name of our Lord Jesus Christ." "Always" is addressed to our time of sufferings, he said. "In everything" includes what we in Korea are having to endure. The early Christians were notable, he said, because they loved each other and counted it all joy to suffer even death for Christ. He told the story of an American G.I. who was hit in battle. He asked a Korean buddy to sing a hymn, and while the Korean words were being sung to the world-familiar tune of "Nearer My God to Thee," the American soldier died. A second shell killed the Korean. He told of King Jehoshaphat defeating the invaders of Judea by sending out his army with the singers marching first (II Chron. 20:21) and declared that a singing, grateful church cannot ultimately fail. And he told again the story of an elder who gave his life for this church—a story which will be more appropriate at a later point in this article.

Looking around the congregation, a visitor could see few outward reasons why its members should be thankful. Not half of those present were adequately clothed for ordinary pursuits, to say nothing of being prepared to sit in an unheated church for two hours when there was snow on the ground. The building was unfinished on the inside and very drafty. The sound of coughing was continuous until the minister started to speak, and even then could often be heard. Yet I have seldom heard such singing, or seen such close participation by all sorts and conditions of men, women and children in each phase of the service, or felt more deeply the power of the Spirit that was surely there. Here in this place was a Church of Christ.

One Church Meeting in Three Places

Yet only part of the church was here. More than 200 miles to the south, in Taegu, about 400 members of this Seoul congregation meet every Sunday in an old barn which is owned by the Y.M.C.A. Last week the church there put windows in the barn, which still has an earthen floor. More than a hundred miles farther to the southeast, another 800 members meet every week for worship in an orphanage in Pusan. Dr. Han visits each church in turn. Last week the Pusan branch of the church had its thanksgiving service. Its offering was 11,000,000 won, which is roughly $1,100. It kept $100 of this for its own work and gave the remaining $1,000 to the orphanage. This would have been considered a generous gift by many an American church of 800 members, whose living was coming from undamaged businesses and whose homes were unscathed. But this was given by refugees from a ruined city who had fled from places farther north. If this is a little hard to understand, a briefing on the Young Nak Church is in order.

The train of events which led to the launching of this extraordinary congregation began in 1932. It was in that year that Dr. Han became pastor of the church in Sinwinju, Korea, a city on the south side of the Yalu river opposite Antung, where the Seoul-Mukden railway crosses the border of Manchuria. Han is a graduate of Emporia State Teachers College and Princeton Theological Seminary. He is rather quiet, and so thin that he seems taller than he is. He is a greatly loved pastor. From the beginning his church grew.

Dr. Han often gave his people reason to recall that his ideals among Koreans were Li Sung Hoon, churchman and revolutionary who had founded the Five Mountains Academy, which Han attended in his boyhood, and Cho Man Sik, Presbyterian elder and high school principal who was ousted by the Japanese for his nationalist views and became even more influential as a Y.M.C.A. secretary. With men like these as his mentors, Han soon became suspect, and when the Japanese brought the Second World War to the Orient he was ousted from his pulpit. He retired to the country and gave all his time during the war to the administration of a combined orphanage and old people's home which his church had started a few miles from town.

Pastor Han's First Escape

Liberation came to Korea on August 15, 1945. With two other men, Dr. Han assumed responsibility for the maintenance of order in Sinwinju and the surrounding area. Cho Man Sik emerged as the head of government in that part of North Korea. About a month later the Russians decided this regime was not to their liking and imprisoned Cho. Just before the June 25 attack last year the North Koreans offered to exchange him for two prominent Communists then held south of the 38th parallel. The exchange did not come off and Cho is now believed to be dead. Han's church talked of calling him to return to his pulpit, but its slowness in acting probably saved Dr. Han's life. He says he would have remained with his church if he had had responsibility for it. But if he had done so, he would have perished, as did several other pastors. As it was, he felt free to leave and did so, promptly and secretly. He rode a hundred miles in a truck, another stretch in a train, and then hiked the last 50 miles over the 38th parallel at night and so made his way to Seoul. His wife and young son, with three orphans, came a few weeks later.

Meanwhile the Communists were rounding up community leaders of all sorts who were not loudly in favor of communism. Among these were three of Han's close friends in the Christian ministry. One of these received a four-year sentence. He was confined in a prison in Hamhung, in the far northeast, and his sentence expired on June 25, 1950, the day the attack started on South Korea. The pastor hid when freed and remained in concealment until the U.N. forces reached Hamhung a year ago, when he escaped to the south. Two others who remained in Communist prisons were killed by their captors when the U.N. arrived.

Take Over Shinto Temple

It was October 1945 when Dr. Han reached Seoul. Like many other refugees, he hardly knew where to turn. But many of his church folk from the north, and especially the younger people, soon saw what was happening. During that fall they also fled southward. Seoul was their natural objective. Dr. Han began to discover a number of members of his Sinwinju church in the capital city. All were uprooted, uncertain, lonely. He suggested they get together for prayer. Twenty or thirty came, and were so refreshed and strengthened that they decided to meet again. Beginning in December six years ago these meetings were held regularly, and the attendance grew week by week.

Soon the group of refugees had snowballed so that it needed a meeting place of some size. Its representatives went to General Hodge of the U.S. military government and got permission to use a Shinto temple of the Tenrikyo sect, which was being held as former enemy property. Their request speedily got them the temple and the surrounding compound. "In those days," says Dr. Han, "there were not so many red tapes." Dr. Han and his people still expected the barrier of the 38th parallel to fade out, but the Communists continued their purge of all opposition in the north and the flood of refugees continued to swell. It now began to be realized that the North Korean regime was out to liquidate all leaders, all educated people, and particularly all church people. So among the refugees pouring into Seoul the proportion of Christians was high.

By the spring of 1946 Dr. Han's refugee congregation numbered 500. Three times that year the church was forced to increase the size of its quarters, since the temple was no longer adequate. It moved into tents, at one time occupying eight. When the summer of 1947 arrived, the congregation had grown to 2,000 and began to hold multiple services on Sunday. Now the original nucleus of Sinwinju people had broadened to include many northerners from other places. The huge migration brought at least 2 million Koreans down from Communist territory to the south before the war. Great numbers made for Seoul, and Dr. Han's congregation increased to 3,000 by 1948, the year when the Koreans elected their own government in the U.N.-supervised election. During this time Church World Service and denominational relief efforts played an increasingly significant role in keeping hundreds alive.

A Tent-Camp for the Refugees

But the Young Nak Church did more than accumulate numbers. It considered its first duty to be to help people like its own members—refugees. A social committee of twelve elders, deacons and deaconesses established a refugee camp. It got 13 army tents, put floors under them and provided a water system for the camp, which was on a vacant lot two blocks from the church. The camp was designed as a temporary stopping place. Refugees who came there were encouraged to find more permanent quarters within a month, or were helped to move on south. The sons of refugees also needed education, so the church set up a school for those who were trying to settle in Seoul. The Presbyterian Restoration Fund contributed to the founding of this Taikaang Academy, which soon had 1,000 students. With $20,000 of American subsidy and with students' fees and contributions from refugees, a former Japanese factory was bought and a school opened there. The factory had made rubber shoes, and the refugee school soon found itself making shoes as a sideline to support the educational process.

A third problem which soon confronted the church was what to do with the children who had become separated from their families. The migration from the north was on in earnest now, and it was resisted with determination and bitterness by the Communists. Many were shot trying to cross the border. In the terror and confusion of night crossings in remote mountain passes, families became separated and children were lost. Hundreds were killed or starved. I have seen a child of three with a leg shot off,

others wounded in other ways. The refugees brought them to Seoul, and inevitably many orphans gravitated to the "refugee church." To care for some of these children, the church asked one of its members to open her home. When this quickly proved too small, it found a vacant lot where a Japanese orphanage had stood before it was burned. Young Nak elders got permission to use the ground and erected a Quonset hut. In 1949 they built a permanent building and soon followed it with another. The orphanage kept going after the first evacuation, but when the second came last winter 70 children were taken to Pusan and later southward to Chejudo island, where they now are.

A New Stream of Lost Children

Two months ago the orphanage here was again opened, for a new stream of parentless children is coming from the areas where fighting is now going on. The institution already has more children than it had before evacuation, and the number continues to grow. The Christian Children's Fund of Richmond, Virginia, gives the orphanage $2 a month per child. Church World Service has sent some help and will send more when it can. When the Korean government gets around to putting it on the list of institutions eligible for the rice ration, its problem will be simpler.

At present the Taikaang Academy is occupied by an American military unit. This does not bother the student body or faculty, who are carrying on in Pusan, holding classes in the open air with the aid of the Presbyterian mission. The standards of the academy are high from the local point of view, and so the school has no difficulty in getting the best available students. Like the orphanages, it is run by a board of directors, of which Dr. Han is chairman. An elder of the Seoul church is the dean.

In all these matters the Young Nak Church has never forgotten that its main business is to be a church. When the Communist invasion started 17 months ago, it had a membership of over 4,000 from 1,300 families and an average attendance of around 2,500, which is the capacity of its building. It is probably stronger today, despite all that its people have gone through. At last count its membership included persons from 30 different congregations and 4 denominations—Presbyterian, Methodist, Holiness and the Salvation Army, which last rates as a denomination here. Its expansion taxed its facilities to the limit, and in 1948 the idea took root that a permanent building should be erected.

Built for Centuries

By this time it was clear that the 38th parallel was not going to fade away. Dr. Han went to America and secured a commitment of $20,000 from the Restoration Fund of his church. When he returned his congregation gave $60,000 more, partly in the shape of wedding rings, clothing and a great deal of manual labor. The commanding site on the ridge was secured, and church members leveled the rocky soil. The church engaged as architect an old friend of Dr. Han's—Park Tong Chin, reputedly the outstanding architect of Korea. He designed a building as austere as John Calvin's Geneva and constructed it of a stone which should endure for centuries if it escapes the wrath of man. (A very big if, in Korea.) For a year men, women and children toiled with picks, shovels and baskets to level the ground and to raise the church. When it was dedicated last year, the congregation had only $800 indebtedness on their building. That has since been paid, and all expenses of repair after the second evacuation have been paid as well.

When the Communists struck on June 25, almost nobody in the Young Nak Church believed the reports at first or thought that an evacuation of Seoul would be necessary. The Seoul ministers met on Monday and discussed what further they could do to help refugees, and then adjourned. Monday night two elders and three deacons took Dr. Han to an elder's house and other elders took his family to another place for safety's sake, while other church members stayed in the new church to protect it if they could from looting. About three o'clock on Tuesday morning a great explosion rocked the city. Later they learned that somebody had prematurely blown the Han river bridges. Early the next morning they saw the first Communist tanks. "We did not know what to do," said Dr. Han. "But we prayed and talked until about nine o'clock and then an elder suggested we go to the bank of the river, and that is what we did. The whole bank was covered with refugees who wanted to cross. It was two hours before we could enter a boat, which took us across in twenty minutes. We then walked with the retreating soldiers for about ten miles. We did not know where we were going. Finally we met a truck whose driver was a member of my church. He took us to Suwon. After four days we went to Taejon, and after two weeks there we went to Taegu, which we reached on July 10." Finding a number of Christian ministers, Dr. Han helped organize the Christian Patriotic Council, which sought to aid refugees—a concern that was becoming a habit with him.

The Second Evacuation

When the United Nations re-entered Seoul on September 28, after the Inchon landing, Dr. Han was close behind the forces. He returned to Seoul on October 1. A few days later, when Pyengyang was liberated, he went as a member of a delegation sent by the Seoul churches to express sympathy to the churches of the northern capital. A great union service was held in the West Gate Presbyterian Church in Pyengyang. It was an occasion of joy and thanksgiving. Dr. Han recalls that many talked with tears in their eyes. Only those Christians were left alive in the city who had managed to hide. Men emerged wearing long whiskers they had grown in their places of concealment. Everybody had a story to tell of sufferings and hardships, of persecution and narrow escapes, of those who had been caught and killed. The United Nations forces were hailed as saviors.

But this, too, was soon to pass. When the Chinese entered the war and the U.N. retreat began, uncounted multitudes stampeded to escape from the returning Communist regime. Back in Seoul, Dr. Han and his people struggled to try to help the 1,000 people a day who were coming to his church for help. Soon the footsore exiles were told they must leave Seoul too and move on. The day before Christmas last year the church moved its orphans to the south. By Christmas Day about 500 people were left to attend what Dr. Han remembers as the most pathetic Christmas service of his life. Immediately after the service he was

called on to read President Rhee's proclamation that Seoul must again be evacuated. The minister of Young Nak Church, who again stayed until the Communists were at the gates of the city, says that Presbyterian Missionaries Ned Adams, James Phillips and Raymond Provost will always be remembered by Koreans with gratitude for their magnificent service in driving trucks day and night, tirelessly helping remove refugees from the city and putting them on trains and boats. It was at this time that the 5th Air Force also took planes and flew 1,000 orphan children to Chejudo island. "Our people will never forget such deeds," says Dr. Han. "Everybody in Korea knows that story."

A Special Grace of God

Dr. Han reached Pusan on January 5, and at once began to rally members of the Seoul church who were there. In that crowded port and in Taegu, where communications even yet are reduced largely to word of mouth, he formed the groups which have now developed into subchurches, each with its assistant minister. When I asked Dr. Han what kept these groups together, he said: "These people are grateful to God that they are still alive. Each feels that a special grace of God has been manifested toward him, and he wants to show his appreciation. My crowds are suffering people. We are like your early American Pilgrims. We are enduring these things so that we can serve God according to our consciences. Everybody is grateful he is counted worthy to suffer for freedom. The Christians that have never suffered do not appreciate Christ. It is wonderful to see how our people can go through hardships with a strong spirit. They call on God and God strengthens them. They see things in proper perspective. They always hope in God and never get discouraged."

Sent by the Korean National Christian Council, Dr. Han and his Methodist colleague, Hyunki Lew, now bishop, spent the spring of 1951 in America on a good will mission. On his return, the minister of Young Nak Church prepared to go back once more to Seoul, which the Communists had been forced to give up for a second time. On the second Sunday in July he climbed the hill to the church once more. All around lay terrible destruction. The church itself had suffered light hits but had escaped major damage. But one elder had given his life for the church, and it was his story which Dr. Han told again in his sermon this morning.

Five Minutes to Pray

As soon as it became apparent that the Communists were again about to evacuate Seoul, Elder Kim Eung Nak, who was in hiding in the city, knew he must return to the church immediately to save it from vandals. Elder Kim had been the treasurer of the building committee and had made the building of Young Nak Church the most important thing in his life. A former textile manufacturer, this 48-year-old churchman had given everything he had to the church and to the publication of the *Christian Messenger*, the weekly Christian paper which gave the news of the National Christian Council. As soon as he thought the Communists were gone, Elder Kim hastened to the church. He returned too soon. Three North Koreans seized him as he passed the little building which serves as the church office. They took him up the steps to the church and told him they were going to kill him. He asked for five minutes to go into the church and pray. In repeating his story today, Dr. Han said he could not know what Elder Kim had prayed, but he felt he must have thanked God for all he had done for him and for the church and asked God for grace to die as a Christian. After five minutes the elder came out of the church, was taken to the uphill side and shot, and his body left lying there. People in the neighborhood who had seen what happened buried him under some cedars. When Dr. Han returned, the body was disinterred, a funeral was held and Elder Kim's remains were buried in a cemetery in view of the church he had literally died to save.

Many other members of the Young Nak Church paid with their lives for holding the Christian faith. Dr. Han referred to one in his sermon today, but he might equally well have mentioned Kim Chang Wha, a Sunday school teacher in the church and a teacher in the government high school. He had organized a Bible class of high school students and a student Y.M.C.A. Because he had led many young men to the Christian faith, the Communists in the high school regarded his elimination as important. When the Communists took over Seoul, the teacher was given a typical Communist trial before the student body of the school. When he was questioned concerning why he had been so zealous in teaching the Bible, he boldly proclaimed his faith and was sentenced to death. Taken outside the school to be shot, he also asked permission to pray, and prayed aloud for his tormentors. Then they shot him, but the manner of his dying impressed even the Communists, for they said: "These Christians pray even though they know they are going to be killed."

Why Christian Koreans Give Thanks

Today Dr. Han told his congregation that there are three reasons why Christians should give thanks to God always and in everything. Their experience had shown them, he said, that our gratitude should go out for Christ, who suffered on the cross to save us from sin; for the fact that we also are called on to bear our crosses, which strip us of our self-sufficiency; and for the fact that through hardships too great for us to bear alone we come to know the special grace of God which sustains us. "Many suffering people have told me since this war began: 'We feel God is near. We can't explain this pain, but we know God is nearer than ever before.' " He concluded his sermon by saying that since the Bible presents heaven as a place of thanksgiving, we should "bring heaven to earth by thanking God now, always and in everything." It did not seem strange that these familiar ideas took on new power and deeper meaning there in Young Nak, the refugee church.

One's first impulse in visiting this church, in talking with its minister, in standing on the holy ground where Elder Kim gave his life for Christ, is to compare the Young Nak Church with one of the great churches in America. At first thought the gulf between them seems so wide as to be unbridgeable. But that is a superficial impression which neglects our common loyalty to the faith and even our joint efforts along many lines. As American Christians, we have the duty and privilege of deepening our loyalty and in-

creasing our efforts to share with the Korean Christian church. Presbyterians and Methodists have direct means of doing this through their churches and missionaries here. Christians of other denominations also have direct means of helping bear these burdens, which incredibly become lighter as they increase, as the yoke of Christ always does. Through Church World Service a multitude of ingenious ways is being found to cut red tape and help suffering humanity here and to strengthen the churches. The magnificent ministry of the Young Nak Church reveals how important it is that we use these means while they are available. For the glory revealed in this church and in hundreds of others in this contested Asiatic land, we should do what we can.

Time to Speak Up!

By Herman F. Reissig

PRESENT-DAY COMMUNISM deserves the severest kind of condemnation, and a lively awareness of its menace to democracy and Christianity should be part of the equipment of everyone who cares about democratic and Christian values. But it's time now to speak up and say some things that Senator McCarthy and his fellow travelers have succeeded in making it unpopular, even dangerous, to say. I would like to set down a few simple facts which remain facts—and fairly important ones—despite the campaign to discredit all who recognize them as facts by accusing them of softness toward communism. Next to helping spread communist reactionism, the most deplorable business anyone can engage in today is to help spread the undiscriminating brand of anticommunism which amounts to, and in some cases is probably with deliberation, an attack on all sober and intelligent analysis of what is going on in our world.

The Case of the Spanish Civil War

It's time to speak up and say that Americans who supported the Spanish republic against the Hitler-Mussolini-Franco alliance were doing what they ought to have done. The basic facts about the war in Spain can be stated in a few sentences. The army-clerical-royalist-landowner combination made war against the legally elected Spanish government, not because it was Communist, which it was not, but because that government had taken the first steps toward emancipating Spain from its terrible poverty, from its illiteracy, from the deadening domination of a superstition-ridden church, from almost totally reactionary government, and from the influence of an army led by an entrenched officer class. Franco was the leader of a relatively small number of Spaniards and, despite the defection of most of the army, his insurrection would have been decisively put down had he not received large-scale help from Mussolini and Hitler.

Russia wanted the republic to win and communists around the world did what they could to help. Spanish communists and communists in other countries engaged in some very dubious business during the war. Their influence in Spain increased as the struggle went on, mainly because the democratic world, including the United States, was frightened out of translating into action its sympathy for the Spanish republican cause by the bluster of the nazis and fascists and, in the United States, by the pressures of the Roman Catholic Church.

Franco, in his domestic policies, was the complete counterpart of Hitler. The nazi attacks on the Jews, on democracy, on the United States were reproduced, often verbatim, in Franco's Spanish propaganda. So decisive was German and Italian assistance to Franco that, as German documents now make clear, Hitler was furious with Franco for his "ingratitude" in not putting Spain into the war on the German side.

Were Liberal Americans Wrong?

Are the McCarthyites saying that Americans should have supported the man who congratulated the Japanese on their Pearl Harbor attack and who sent fulsome birthday greetings to Hitler? Are they saying we should have helped the man who hoped for and counted on the defeat of the United States by the nazis? What *are* they saying? What has happened to Americans that they can be swayed by men who tell us, in effect, that our sympathies in the Spanish war should have been with those who by conspiracy and violence overthrew a legally elected government, who were spiritual brothers of the criminals who built the gas chambers in Dachau, murdered millions of old people and children in cold blood and all but destroyed every decent thing in continental Europe? It is time to speak up and say that if any Americans are under just suspicion for their attitude toward the Spanish war, it is those who applauded, and still applaud, the victory of the Hitler-Mussolini-Franco team.

It is time to speak up and say that the loyalty of Americans is not to be judged by the degree of their confidence in the government of Chiang Kai-shek. There can be no doubt that communists did everything they could to discredit Chiang in American minds. There are not a few intelligent Americans who believe the Nationalist government was badly advised and inadequately supported by the United States. But there is a wealth of evidence to support the belief that Chiang's government was corrupt and inefficient beyond salvation, that the majority of Chinese people had lost faith in him, and that nothing we could have done would have availed to save him. Millions of well informed, loyal Americans are convinced that it was, and is, a mistake for the United States to identify itself with the cause of Chiang Kai-shek. Among them are missionaries, educators and businessmen who had long and first-hand acquaintance with China. The campaign to pin the procommunist label on all who ever had any doubts

about Chiang is of a piece with the intolerance and ruthlessness of a Hitler or a Stalin. To find Americans running for cover before such tactics makes one wonder if all courage and sober thinking are to be casualties of the cold war.

Two Views Possible on China

It's time to speak up and say that in the first months following the flight of the Chinese Nationalist government to Formosa, many level-headed Americans, in both parties, believed that our wisest course was to give diplomatic recognition to the Mao government. In early 1950 I talked with an American banker who had lived in China. To recognize Mao seemed to him to make good sense. When Mao went to the help of the North Koreans the picture changed. Even now, however, no man can say with absolute certainty that the recognition of Mao, plus a willingness to consider accepting his government as China's representative in the United Nations, might not have helped to prevent what has happened in Korea. Whether or not the state department ever gave favorable consideration to such actions, many good Americans would have supported them. What the fanatics now seem to be saying is: "You must not only be anticommunist, you must let your anticommunism blind you to every fact in the world situation except the threat of communism." In other words, do what a successful tactician never does—lose your head and wade in!

No one knows enough to be allowed to make sole claim to wisdom or loyalty in this matter. There was at least enough to be said for the diplomatic recognition idea to give some of the current accusations and defenses the appearance of irresponsible partisanship on the one side and of a frightened flight from integrity on the other.

It's time to speak up and say that membership in the "united front" organizations of the 1930's is no proof of either secret adherence to communism or sympathy with it. Tens of thousands of Americans allowed their names to be used by such organizations or contributed time and money to them. The overwhelming majority of them never dreamed of wanting a communist United States or of joining the Communist party. In some of the organizations now on the attorney general's "subversive list," communist influence was slight. In others it was so effectively hidden that only the Communists and a few real fellow travelers knew about it. In still others, Communist participation was known but, so far as anyone could tell, the Communists were loyal to the publicly announced objectives of the organization. When in some cases it became apparent, as it sometimes did, that Communists were trying to use the organization for their own special purposes, a struggle ensued which led either to the ejection of the Communists or to the departure of the noncommunists.

New Evidence Brings New Positions

When American Communists put aside their antifascism following the signing of the nazi-Soviet pact and then took it up again the day after Germany attacked Russia, they presented us with conclusive evidence that they were neither independently American nor genuinely antifascist; they were, without possibility of further doubt, the agents of a foreign power. From that time on, the evidence piled up. Today we can say what could not be said twelve years ago, that Americans who persist in joining hands with communists are either more procommunist than antifascist or are inexcusably blind to the real character and purposes of the communists. One might today join with communists in fighting a fire down the street or in manning the dykes along a flooding river, but that, for Americans at least, should be about the limit of association.

But, granted this important difference between then and now, why were Americans who did not want to further the spread of communism willing to work in organizations alongside Communists? Because they believed in the American tradition of fair treatment of the foreign-born. Was that reprehensible? Because they did not want to see democracy destroyed in Spain. Was that un-American? Because they were opposed to fascism abroad and to fascistic ideas in the United States. Was that wrong? Some Americans now say they never, even back in those days, would have gone near an organization in which any Communist could have been interested. To which one might reply, "It would have been better for the United States if more people *had* been interested in the objectives for which the united front organizations were set up."

What Interests Were Predominant?

Leaving aside those who unwittingly joined organizations in which Communists actually were playing a major role, thousands of good Americans—on the basis of what they knew then and in the then existing situation—believed they could further good ends by working in united front organizations. These men and women did not set out to collaborate with Communists. They looked for organizations that seemed to be moving toward goals in which they passionately believed. Their objectives were, and remain, laudable; and it was the objectives that drew them in, not the incidental associations. It should be added, as a parenthetical though not unimportant fact, that no one who cares about accuracy will use the terms "united front" and "Communist front" interchangeably. Nor was an *organization* made subversive by the fact that individual Communists were active in it. An attorney general, presumably a person trained to deal carefully with facts, ought to know this.

To be sure, if one never had any particular concern for the foreign-born, if one was impatient with the American ideal of free speech for dissenters, if one had a certain sympathy for Hitler and Mussolini, if one was antilabor, one never would have dreamed of becoming associated with any of these organizations, communist or noncommunist, and never will understand how anyone else could do so. This is, of course, true of some Americans. It is not only that they have always abominated communism. That's no fault! The more pertinent fact is that they did not abominate the ideas and works of Hitler and Mussolini and of native fascists; their attachment to American ideals of tolerance and justice was so inadequate that they were undisturbed by reactionary attempts to destroy these ideals.

It may be added that in a society which, in many areas, tolerated flagrant discrimination against Jews, Negroes and other minority groups, the united front organizations had at least this soundly American virtue: members could keep their minds on a person's ideas and character without being deflected by consideration of color or racial and

social background. In this respect alone they were a welcome refuge to many, including some churchmen, who were discouraged by the un-American and unchristian attitudes and practices of older, more "respectable" organizations.

For varied reasons, honest and honorable men and women associated themselves with organizations in which Communists were active. In the face of the present attempt to brand them as foolish or "unreliable," they have the obligation—to themselves, to the causes they supported, and to American principles—not to apologize or try to conceal, but to take the offensive, to speak up, lest the mean and ruthless totalitarianism of the McCarthyites destroy the American way of life.

BOOKS

Three Views of Spain

CINDERELLA OF EUROPE, SPAIN EXPLAINED. *By Sheila M. O'Callaghan. Philosophical Library, $3.75.*

THE UNITED STATES AND SPAIN, AN INTERPRETATION. *By Carlton J. H. Hayes. Sheed & Ward, $2.75.*

THE FACE OF SPAIN. *By Gerald Brenan. Pellegrini & Cudahy, $3.75.*

ABOUT the only thing on which observers of Spain generally agree is that it is a strangely fascinating country and that it is something of a "puzzle" because of its own inconsistencies and the contrasts between it and the countries that consider themselves more or less "modern" and "democratic." From that point, they disperse in all directions. They do, however, divide into two main classes—they either do or don't defend the Franco regime, with varying degrees of commitment. Attitudes toward the regime register the different possible interpretations of the Spanish civil war; and these, in turn, seem to be determined chiefly by the observer's social and political philosophy. For practical purposes the coloration of the picture may be said to depend upon whether the observer is or is not a Roman Catholic.

Miss O'Callaghan sees Spain under the figure of the lovely and virtuous Cinderella, victim of the vicious and unprincipled jealousy of her ugly sisters, who are the other nations, especially the English-speaking nations, that stupidly think they are free and democratic. She gives much space to detailing undemocratic aspects of these "democracies" and of the Spanish republic between the flight of Primo and the rise of Franco, and heaven knows there is plenty of material for such an exhibit. But of course proving that nobody has yet built Jerusalem in England's green and pleasant land, or in France or America, is not quite equivalent to proving that Franco has done it on Spain's tawny terrain. The decisive thing is that this author is completely committed to the ideal of a "Catholic country" ("99.7 per cent of the population are Catholic"—in spite of the fact that the loyalist forces of only a few years ago are described as mostly communist), with state and church in close alliance, all opposition political parties rigidly suppressed and all religious dissent strictly confined to indoor and nonpropagandist activities.

To make it clear that I am not misrepresenting the book, I quote from the blurb on the jacket: "It is not so much a vindication of the Franco regime as such, as of the practical Christianity which inspires it. . . . In countless other ways [other than the banning of 'political expression on a party basis'] the Spaniard, she maintains, enjoys greater personal liberty than does his counterpart in the English-speaking world." The real question which the regime raises is this (printed in italics and in red ink): "Is a system of government which upholds Christian ethics and fosters love of one's neighbor amply justified, although its citizens never go near a ballot box in their lives?"

Of the "26 points" which are basic to the Franco program, only two are regarded by Miss O'Callaghan as open to criticism. These are: "that a military view of life shall shape Spanish existence"; and that "the State will not permit any interference or activity [by the Church] which might lower its dignity or the National integrity." Her picture of Protestantism in Spain is dominated by the satirical (but quite true) denial of some irresponsible and exaggerated statements that have been made about "persecution" and specifically that some Protestant is "tortured to death" almost every week. Such talk is of course ridiculous. As I have said many times in print, in this paper and elsewhere, Spanish Protestants are not "persecuted" even in the ordinary sense of that term, and certainly not in the sense that it has in the context of Spanish history. They are only hampered, annoyed, checked in all their activities, deprived of some ordinary civil liberties, limited to the "private" exercise of their worship, kept in perpetual uncertainty as to what they can and cannot do, and subjected to the arbitrary rulings of many local authorities. This Miss O'Callaghan seems to regard as quite all right because there are so few of them and because it is not exactly "martyrdom." In the spirit of Irish gaiety she adds: "Despite the weekly slaughter, the Protestants of Spain seem to thrive and multiply." Well, so they do; and so did the early Christians under the Roman emperors from Nero to Diocletian. A church in the catacombs has certain elements of strength even if it is only under the thumb, and not the heel, of an unfriendly government.

The much more important book by Prof. Carlton J. H. Hayes must be treated more briefly. Dr. Hayes is by nature a tolerant and reasonable man; by profession, a scholarly historian; by religion, a faithful Roman Catholic to whom the religio-political complex of Spain's history from Ferdinand and Isabella to Franco seems, in principle, an entirely normal program. He mentions the Spanish Inquisition only to say that "philippics" against it by "partisan" British and American writers have created prejudice against Spain. Proper appreciation of Spain has also been hindered, he says, by "resolutions of church conventions or by letters in the press from Protestant clergymen." He admits that Spain has had much "bad government" from the 16th century to now; but there has been bad government elsewhere also, and "good" and "bad" are such relative terms with reference to government that there is no reason for criticizing Spain. He has no hard words even for Ferdinand VII, though many for the Freemasons who are credited with leading the liberal opposition.

Two chapters (pp. 83-134) are devoted to expounding and defending what is essentially the Roman Catholic view of the Second Spanish Republic (1931-36) and the civil war (1936-39). Spain was in imminent danger of going communist. "The central significance of the Spanish civil war was its rescue of Spain from the fate which later befell the nations of eastern Europe and shut them up behind an iron curtain. . . . At a fearful price, it restored domestic order and saved Spain from becoming a satellite of Moscow." Any judgment about what *might* have happened is conjectural, even when an eminent historian makes it. Dr. Hayes exhibits the historical data which tend to support this conclusion and, since some of these data are generally slurred over by those who do not like the conclusion, these chapters are very valuable. However, he does not show equal zeal in exhibiting the data proving that there was a vigorous noncommunist liberal movement in Spain which might have triumphed if the nations that value freedom had shown the same energy in supporting it that the fascist and Soviet powers showed in supporting their respective programs in Spain.

The main purpose of Dr. Hayes' book is to exhibit the course of American relations with Spain since 1939—a "strange story," he calls it—and to justify the resumption of diplomatic relations and the acceptance

of Spain into the family of nations. The only thing strange is that he can see no reason except prejudice and propaganda for the disfavor with which the United States and Great Britain viewed Franco's government after 1945. He was himself American ambassador in Madrid 1941-45. He gives a well balanced account of Franco's effort to play safe and stay out of World War II. On the matter of resuming diplomatic relations (as has now been done) and encouraging closer cultural and commercial contacts, I agree with him.

Read Gerald Brenan's *The Face of Spain* if you really want to make a start toward understanding the concrete human reality which is the Spanish people and nation. Brenan lived in Spain for several years immediately before the civil war. A year or two ago he went back for a long and leisurely ramble through the country, visiting old and new scenes, talking with people everywhere. He has written other books about Spain, one of which, *Spanish Labyrinth,* is among the best. In this new book he not only describes the face but interprets the heart of Spain. He passes no judgment upon the government, but tells what scores of common people think about it. Most of them, it seems, think well of Franco himself but very badly of everyone else in places of privilege and power. Economic conditions are terrible and the people are as hopeless as their temperament permits. "The motto of Franco's dictatorship is *pan y justicia,* bread and justice, and people say, 'We have seen his justice and we don't like it, but we haven't seen his bread.'" Obsession with the fear of communism is all that holds together the monarchists and the Falangists in support of the regime. The Falange, on the other hand, "a genuinely revolutionary party, both anti-capitalist and anticlerical, . . . finds itself a prisoner of the landowners, the army and the church and so unable to carry out any of the reforms that it desires and to obtain which it has shed such rivers of blood. Thus it has become disillusioned and cynical, and its leaders, many of whom entered the party late and for purely personal reasons, have allowed themselves to join in the general wave of black marketeering and corruption which has been brought about by the inflation."

A notable chapter in Brenan's book is the one which tells of his search for the grave of the poet Lorca at Granada, a victim of the senseless fury of the Falange in the early days of the war. (I had read it before in the *New Yorker* and am glad to have it for preservation; it is a classic.) Elsewhere the author speaks just as frankly of slaughters perpetrated by the other side. These gruesome features, as well as pictures of poverty and hopelessness, are inevitable in any completely honest book about Spain, but they are not the whole panorama. Part of the beauty of Brenan's book is in the way it is written, for he is a consummate artist with words; but part of it also is in the people and land of Spain.

W. E. Garrison.

Books in Brief

The Lore of the Old Testament. *By Joseph Gaer. Little, Brown, $4.50.* "Lore" is a word which perhaps we do not use enough in connection with our religion. There is a great deal of material, some of which is historical and some imaginative, that is not of the essence of the faith but is illustrative, illuminating and enriching. This volume contains a large collection of legendary material drawn from the Talmud, the Apocrypha and the Pseudepigrapha, Islamic legends on Old Testament themes, the Kabala and the Chassidim. The sources are given in the appendix.

The Book of Thirty Centuries. *By Stanley Rypins. Macmillan, $7.00.* A professor of English who is quite obviously much more than that has here produced a book which gives a vast range of information about all sorts of subjects essentially related to the study of the Bible. He treats of the transmission of the Greek and Hebrew texts and the researches which led to the restoration of the most authentic texts, the history of the translation and the general course of higher criticism. Indeed, the whole book might be called a fundamental presentation of the textual, literary and historical criticism of the Bible.

The Old Testament and Modern Study. *Edited by H. H. Rowley. Oxford, $6.00.* In this volume of essays by members of the Society for Old Testament Study some of the most highly esteemed scholars in the Old Testament field present the latest and best authenticated results of research in that area. Some of the topics deal with specific sections of the Old Testament such as the Psalms, the prophetic literature and the wisdom literature, and others with such comprehensive themes as Old Testament theology, Hebrew religion and biblical archaeology. W.E.G.

CORRESPONDENCE

An Armenian Reply to the Pope

SIR: In this part of the world we get papers and periodicals irregularly and quite late. This is the reason why *Sempiternus Rex,* the encyclical of Pope Pius XII issued on Sept. 8, was received so late.

The Roman pontiff's encyclical marks the 1500th anniversary of the Council of Chalcedon. His Holiness argues that at Chalcedon "the primacy of the Roman pontiff" was upheld, and that therefore "those especially in Eastern countries who, because of the iniquity of the times, are separated from the bosom and unity of the church, should render without hesitation the due reverent homage to the primacy of the Roman pontiff, following the example and the footsteps of their fathers." The Christian Century (Sept. 26) calls this statement of the pope "historical bunkum."

Being a clergyman in the Holy Apostolic Armenian Church, I would like to draw to the attention of your readers that not only the above statement of the pontiff is "historical bunkum," but others as well. Here we are concerned solely with those regarding our church.

1. The pope says: "The synods of Ephesus and Chalcedon concern the hypostatic union of the Incarnated Word, and are indissolubly linked together; both were kept in high honor from the ancient times by the Orientals who recall them in their liturgy." The fallacy of this statement is obvious. The Orientals—Copts, Syrians, Ethiopians and Armenians — *never* recall the Council of Chalcedon in their liturgy; they have *never* accepted the Chalcedonian Christology, because in their opinion the creed of the hypostatic union promulgated by Chalcedon contradicts the formula of Cyril of Alexandria, "One Incarnate nature of God the Word," which triumphed at the Council of Ephesus. At Chalcedon the doctrine contained in the Tome of Pope Leo was ratified. This Tome distinctly speaks of the *one* and the *other* natures of Christ. It also emphasizes that "each one of the natures retains its proper character without defect," that is, "the Word performing what belongs to the Word and the flesh what belongs to the flesh." This concept of duality of natures, each one preserving its own character or peculiarity and acting accordingly, is considered by the Orientals as Nestorian or tending to Nestorianism.

2. The Roman pontiff says: "It happens that even today some dissident groups scattered in Egypt, Ethiopia, Syria, Armenia and elsewhere, appear to deviate from the right path with words, rather than solid arguments in formulating the doctrine of Incarnation of [our Lord] as can be deduced from their liturgical and theological documents." This is distortion of history. The churches of Egypt, Ethiopia, Syria and Armenia have never been dissident. On the contrary, at the expense of their blood they have tenaciously kept the dogmas proclaimed by the first three ecumenical councils, Nicea (325), Constantinople (381) and Ephesus (431). These churches acknowledge as lawful only these councils, for the chief basis of the authority of ecumenical councils lay in the unanimous agreement of various churches. During the period of the first three councils, from 325 to 431, all the great churches accepted the

Christological teachings defined in these three councils. When opinions differed, as with the Aryans, they were brought forward as the general tenet of a given church. The Council of Ephesus was the last synod whereby the unanimity of the churches was maintained: whereas at the Council of Chalcedon, the churches of Armenia, Egypt, Ethiopia and Syria did not participate. These churches considered Chalcedonian Christology to be in contradiction to the profession of faith of the Council of Ephesus, wherein a perfect union of Christ's divinity and humanity was determined over against the Nestorian heresy.

In our "liturgical and theological documents" we have "solid arguments in formulating the doctrine of the Incarnation of our Lord." Here is an example from an Armenian theologian of the 12th century, Nerses the Graceful: "One of the Three, the Word, the only-begotten Son of the Father, by the will of the Father and the Holy Spirit, descended into the womb of the Virgin Mary, without leaving the bosom of the Father, His divine uncircumscribed nature; taking to himself a part of the blood of the most pure Virgin, made of the mass of Adam, He united it with His divinity by an inscrutable and ineffable blending. He then became of two perfect natures, divine and human, in one perfect person immutable and indivisible; he never lost his properties, nor took the gross and complex human nature in exchange for the simple and incomplex divine nature; nor did the divine nature derogate from its eternal simplicity in blending the simple and incorporeal divine nature with the material nature of the body, although it is said of the indissoluble union that the incorporeal was made flesh and the Word was materialized. Thus, the immaterial Word blends with body and unites with Himself our human nature, and divinizes it by this blending and union, without producing any change or alteration in the union. . . . In an inconceivable manner the Word unites our nature with his own in such a way that the divine and human natures remain unaltered, not like air and water contained in a vessel which is void after being emptied, but by nature He is united incomprehensibly, with an indivisible and inconfused union" (*Letters General,* pp. 88-89, Jerusalem, 1873).

Can the pope show us any document in the Armenian liturgy and theology that would contradict the above statement?

3. His Holiness states that he has "awarded the splendor of the Roman cardinalship to the Patriarch of the Armenians." Archbishop Aghajanian, to whom the pope has "awarded the splendor of the Roman cardinalship," is *not* the patriarch of the Armenians. The Armenians have only one patriarch; we call him Catholicos; he resides in Holy Etchmiadzin; he is the head of all the Armenians. Cardinal Aghajanian is merely the religious head of a few Uniate Armenians. After centuries of Roman proselytism not even 2 per cent of the Armenians have joined the Latin church. Those who have studied Armenian church history know that the Armeno-Catholic patriarchate was unlawfully created in the 18th century by the political ascendancy of the Latin powers and by the pecuniary aid of the Propaganda. The founder of the so-called Armeno-Catholic patriarchate was the ill-famed Ardzivian, whose episcopal ordination and patriarchate were devised by unvalid and unlawful means, contradicting all ecclesiatical canons and laws.

To such an archbishop the Roman pontiff has "awarded the splendor of the Roman cardinalship." Why? His Holiness gives the answer: in order "to ease the return of the Orientals in the Catholic Church." A reporter for an Armenian weekly in New York, after the arrival of Aghajanian in America, wrote: "The pope is going out of his way to really make trouble among Armenians and that is the reason why he has sent Aghajanian to America."

At present when there is religious agitation in the States, the cause of which is evident, does the pope send his cardinal "to ease" this time "the return" of Westerners to the fold of Catholicism?

BISHOP TERENIG POLADIAN.
Antelias, Lebanon.

Egypt and the Sudan

SIR: In an editorial entitled "The Sudan Rejects Egypt's Plans" (Nov. 7), it is stated that "Sudanese reject the idea that a racially and culturally different people should rule them simply because the Nile's upper waters flow through their territory." This is not a true picture of the situation. The majority of the Sudanese people, and not only "a scattered following of the Ashigga," favor union with Egypt.

Moreover, Eygpt has indicated her willingness to let the Sudanese people themselves decide this question. Egyptian Foreign Minister Salah el-Din has called for a plebiscite in the Sudan under the supervision of the U.N., with both British and Egyptian military and civil officers out of the country. This is the best and fairest way to determine the issue.

Egypt is willing to leave the matter to the free decision of the people of the Sudan. Is Britain willing to do that?

MOUKHTAR A. ZAKI.
Royal Egyptian Embassy,
Washington, D. C.

Facts Misrepresented

SIR: It is seldom that I write about what is printed in the Century, and never before have I written about a fellow news writer. The item from Old Jerusalem (Nov. 21) was so upsetting that I am compelled to write a few words. The writer said in the last sentence, "It may be that the visitor's heart was touched." God forbid that anyone's heart is ever touched by such gross mistruth and bigoted statement!

These are the facts. Christian churches are still functioning throughout Israel. I worshiped in two of them on the two Sundays I was there. No destruction of Christian churches, except that wrought by the war, nor any hindrance to Christian worship, has taken place anywhere in Israel. Orphanages, schools, children's villages are everywhere in Israel. It can truthfully be said that there is probably no place in the world where children are better taken care of in every aspect of their life than in Israel.

One thing that is impressed upon a visitor to Israel is the hospitals everywhere. Hadassah has seen to that. Every sick person is taken care of well and promptly. Aged people are housed in homes. I remember being in one of those homes where a dear old lady of 101, formerly from Czechoslovakia, danced a jig for us! The truth is just the opposite of what the Arab leader said. Children, sick, blind, maimed, aged and all are taken care of in a most efficient and kindly way throughout Israel. The people who are criticizing them in surrounding Arab territories would do well to follow the example of the Jewish state.

J. HENRY CARPENTER.
The Protestant Council,
Brooklyn, N. Y.

Of, From and In

SIR: In your editorial "Vatican Rank Is Not the Issue" (Nov. 28), you state the real issue is "whether establishing official diplomatic relations with a church would violate the prohibition in the First Amendment to the Constitution and subvert the historic American principle of separation of church and state." As I understand it, the First Amendment guarantees freedom *of* religion, not freedom *from* religion. The latter, however, is the interpretation I get from your article. MONICA GRIBBON.
New York, N. Y.

Ostrichlike

SIR: In all the sound and fury now raging over the Vatican episode, I wonder that no one has quoted a passage in the current book, *My Mission in Israel,* by James G. McDonald, late ambassador to that country. On page 34 he refers to Mr. Taylor when the latter was in Rome as the personal representative of the President. Mr. McDonald says:

"I could not avoid the feeling . . . that we were persisting in an ostrichlike mistake. Why should we not be fully accredited at the Vatican through diplomatic representatives as are most governments? Vatican City is a sovereign state. This is a political fact. The Vatican's interests are worldwide, and its office of the secretary of state is perhaps the best informed foreign office in the world. In my view, to deny ourselves full representation there is to let religious prejudice prejudice our interests. No real issue of separation of church and state is, after all, involved. Great Britain, for instance, which has its established Church of England, nonetheless has an official mission at the Vatican."

JOHN HAYNES HOLMES.
Community Church,
New York, N.Y.

NEWS of the CHRISTIAN WORLD

Churchmen Learn Television Skills

National Council Commission Sponsors Workshop in Syracuse—'Big Game' Preceded by Worship Service

SYRACUSE, N. Y., Dec. 10.—Nineteen Protestant ministers and lay leaders from seven states spent a week in mid-November here at a television workshop conducted by the broadcasting and film commission of the National Council of Churches. They used the facilities of station WHEN-TV. In addition to lectures and discussions, the program offered training in handling cameras, microphones, control panels and technical apparatus. On the final day of the workshop the group presented a program over the air for which its members manned the controls and equipment. The purpose of the workshop was to give practical training in television to the participants, most of whom represented councils of churches. Leaders were Charles H. Schmitz, director of education for the broadcasting and film commission, and Clayton T. Griswold, director of the Presbyterian Church, U.S.A., department of radio and television.

Traditional Religious Service Precedes the 'Big Game'

Syracuse University has a unique custom of holding an interfaith religious service in Hendricks chapel on the eve of the football game with Colgate, the big athletic event of the year. The service is sponsored by the Jewish student fellowship of the university under the leadership of Rabbi William Schwartz. Each year it has invited Ralph W. Sockman, pastor of Christ Church, New York city, to be the speaker. Both the Protestant and Jewish choirs participate. Says Rabbi Schwartz: "Jewish and Christian students have learned how to meet together without losing religious distinctiveness and individuality." The attendance this year was the largest since the service was instituted four years ago.

Students Register Opinions On Cheating

A questionnaire sent out by the *Cornell Sun*, student daily, is significant for its disclosure of students' attitudes toward cheating in classes and examinations. The questionnaire was sent to 500 students selected at random, and 332 replied. About 10 per cent said they had cheated "once or twice." Although 47 per cent admitted cheating, two-thirds disapproved of it. An editorial in the *Sun* said that "all of us, at one time or another have participated in this form of academic activity." The paper, instead of blaming the students, said, "At fault, of course, is a system which places so much emphasis upon grades as end-all."

New York Leads States in Expenditures for Schools

New York state is spending $325 per pupil on its schoolchildren during the current year, and leads all other states in that respect, according to a report by the National Education Association. The only other state approaching the figure is New Jersey, which spends $312. The national average is given as $216.03. The average salary of teachers in the state in 1951 is $4,500, as compared with a national average of $3,617. In spite of the amount spent on education, 2.3 per cent of the state's elementary and secondary pupils fail to get full-time schooling because of building or teacher shortage, the most serious shortage of buildings being at the elementary level.

S. G. Inman Discusses Revolutionary Aims

A conference on world order was held in Rochester Nov. 12-13 under the auspices of the Church Peace Union and the World Alliance for International Friendship Through the Churches. At the closing session Samuel Guy Inman, expert on Latin American affairs, emphasized the importance of understanding the difference between the aims of revolution and counterrevolution. He said revolution is the "movement for social justice" and counterrevolution the "return to reactionary exploitation." It is the counterrevolution that has thrown Spain into the Middle Ages, he stated, and the same is true in Russia, where the exploiting group is called the Politburo. Dr. Inman held that sincere revolutions for social justice need guidance rather than repression, and that the United States must evidence its interest in common people.

And So Forth

Radioactive snow caused a temporary suspension of operations in a photographic paper coating plant in Rochester. It was said that particles of radioactive dust, apparently carried from the atomic bomb explosions in Nevada, had entered the factory's air conditioning system. The particles had the same effect on photographic paper as exposure to light, and a large amount of film was destroyed.

In a recent address at Alfred University, Chancellor William P. Tolley of Syracuse University said that even at the peak of college enrollment less than half of the boys and girls of outstanding talents in the state were able to go to college.

The New York charities aid association reports that foster parents in the state are doing an outstanding job. It stresses the point that children are put in foster homes only after every effort to keep them with their own families has failed.

William H. Tempest, pastor of St. Peter's United Evangelical Church, Buffalo, has been elected director of Christian education for the Buffalo and Erie County council of churches.

George Jerome, secretary of social work for the Syracuse council of churches, has resigned to accept the pastorate of the Erie, Mich., Presbyterian Church.

At a recent Student Christian Movement conference at Vassar College attended by 270 students from 35 colleges in the state, Christ was presented as the center and source of all meaning and the ultimate hope for the fulfillment of history. Reinhold Niebuhr of Union Theological Seminary and Theodore A. Gill, pastor of West End Presbyterian Church, New York city, were the main leaders. WALTER D. CAVERT.

Graham Revival Blasts Soviets

In North Carolina Meetings, Evangelist Holds God Will Take Care of Russia if Americans Renew Faith

WELDON, N. C., Dec. 12.—From the standpoint of public interest, the religious event of the autumn in North Carolina was the visit of Evangelist Billy Graham. A native of Charlotte who now maintains a home in Montreat, Graham opened his first extended campaign in this state in Greensboro Oct. 14. Originally scheduled to run for four weeks, the campaign was extended to Nov. 25. At the close it was announced that attendance had totaled 391,700 and that "nearly 6,800 persons recorded their decisions for Christ." During the same period Graham spoke at the state university and at several other colleges, and at the Baptist state convention meeting in Asheville. Nov. 16-18 he led three revival services in the huge coliseum at North Carolina State College in Raleigh. At the final service there were an estimated 18,000, said to be the largest crowd ever to attend a revival service in an indoor arena in the south. Newspaper reports stated that 1,300 persons went to the platform to signify their decision for Christ.

Point to Danger Lest Literal Interpretation Detract

Following Graham's visit, the *Raleigh News and Observer* warned of the danger that his message might be interpreted as endorsing a "holy war." This fear was aroused by the evangelist's repeated emphasis on the menace of communism and by such statements as: "I believe God will frustrate the plans of the Russians. I believe God will blind the eyes of the Russian leaders if America will only turn to him"; and, "If everybody in America would accept Christ, God would act on our behalf and blast the armies of the Russians as he blasted the armies of Sennacherib of old." Liberal churchmen were concerned lest his preaching strengthen a narrow fundamentalism and play into the hands of reactionary social forces. Descriptions of how the acceptance of Christ would work out in human relations were noticeably lacking. Graham interpreted the death of Christ in legalistic substitutionary terms, as the appeasement of a vengeful God. And he pictured a renewal of faith as bettering the world situation through direct, and presumably miraculous, intervention.

Baptists Urge Concern With Social Issues

The North Carolina Baptist convention adopted a report on social service and civic righteousness calling for representation of Negroes in bodies concerned with the general welfare of the community, and pointing out the responsibility of the churches to combat "such unchristian and un-American behavior" as that of the Ku Klux Klan. The report also recommended that relations between landowners and

tenants be clarified by written contracts, called for improved conditions for migrant farm workers, and urged specific changes in the state prison system. The convention expressed firm opposition to the use of government funds for the support of sectarian institutions, and to the proposed embassy to the Vatican.

Kester Heads Fellowship of Southern Churchmen

Howard Kester, director of the John C. Campbell Folk School, has been named executive secretary of the Fellowship of Southern Churchmen. Kester, who was active in the formation of the fellowship, will give major attention to development of the interracial, interfaith conference center at Swannanoa. He was the principal speaker at a fellowship dinner in Raleigh Dec. 3. At that meeting there was presented for consideration a new statement of purpose, as follows: "The Fellowship of Southern Churchmen is an interdenominational and interracial movement of Christian men and women who are concerned to apply the resources of their Christian faith to the critical and complex problems affecting the welfare of our land and its people." J. Neal Hughley is the newly elected chairman of the executive committee. A budget of $10,000 has been undertaken for 1952, which will require considerably enlarged membership and contributions.

North Carolina Introduces Institutional Chaplaincy

Two and a half years ago A. W. Lippard, Lutheran minister, was appointed on an experimental basis as full-time chaplain for the North Carolina state mental hospital at Morganton. As a result, the state now maintains full-time chaplaincies at two others of its mental institutions, and will shortly expand the program to the remaining two. Last month C. P. Womack, Methodist minister, was appointed resident chaplain at the state sanatorium at McCain. Walter Anderson, recently appointed director of the state prison system after an impressive record as director of the state bureau of investigation, has proposed changes that will center control of the system in the bureau of prisons rather than in the highway commission. Criminologists who have studied the state system report that until the prisons are removed from control of the highway commission they cannot properly serve their purpose.

'Intent to Assault' Case Attracts Wide Attention

A possible *cause célèbre* is developing in Caswell county, N.C., where Mack Ingram, a Negro farmer, is being tried on charges of assaulting a white woman by "leering" at her, although he remained at a distance of some 70 feet. In the first trial in recorder's court, Ingram was convicted and sentenced to two years' imprisonment. In his appeal to superior court, he was represented by a group of attorneys including four supplied by the National Association for the Advancement of Colored People. Reporters from northern newspapers and from the London *Daily Mirror* covered the trial. When the jury of eight whites and four Negroes was unable to agree, a mistrial was ordered. The case is scheduled for retrial in March. HENRY G. RUARK.

Plan Curriculum Change in Japan

Council on Christian Education Prepares Joint Age-Group Lesson Materials—Mrs. Uemura Leaves Kyodan

TOKYO, Nov. 22.—The Japan Council on Christian Education is preparing curriculum materials under the direction of Mrs. Floyd Shacklock, whose husband is editor of the *Japan Christian Quarterly*. Formerly the Kyodan published only one small Sunday school magazine, which held largely to the biblical approach and practically ignored experience-centered materials. This fall a curriculum planning conference of representatives from the Kyodan and several other denominational groups outlined a three-year cycle of lessons for all ages. This was the first time leaders from all over Japan had come together to work on curriculum problems. A plan for joint production will be submitted to the denominations, and their answers are to be returned by next March. At that time it will be clear whether cooperation must be limited to preparation of materials or can be extended to production and distribution.

Rival Missions Group Promotes 'Evangelical' Literature

One result of the recent annual meeting of the Evangelical Missions Association of Japan (see The Christian Century for June 13, p. 1724) was the calling of a first meeting of the "Japan Sunday School Union." All were invited "who are interested in seeing a revival of the evangelical Sunday school movement in Japan, and who wish to plan for effective Sunday school literature." This is one more instance of the way in which this fundamentalist group ignores the work of the older, established missions.

Christian Publications Appear in Japan

Last summer saw the resumption of two publications in English which will cover the Christian enterprise in postwar Japan as they covered it in prewar Japan—the *Japan Christian Yearbook* (in its 40th issue) and the *Japan Christian Quarterly* (with the summer issue of Vol. 17). (See The Christian Century for Nov. 7, p. 1282, and Oct. 4, p. 1132.) The past year has seen a high mortality among Japanese-language publications. Many publishers have failed and numbers of magazines have gone out of existence. There is less demand than in the literature-starved period immediately after the surrender, at least partly because persons for whom particular books or magazines are intended find their funds limited. Christian publishers have shared in the general stringency, but in spite of the difficulties a Christian publishers' association (Kyo Bun Kwan) has been established and Christian works of great value have been issued. A monumental one-volume *Bible Dictionary* has been put on the market, and various series of Bible commentaries have been launched. For the present the Kyo Bun Kwan is emphasizing translations rather than original works. It has taken over two magazines which had not been prospering under their previous management: the *New Age*, from the Mainichi Press, and *Rural Village*, from the Kyodan's rural committee. The National Christian Council's literature commission has adopted a policy of stimulating other Christian publishing ventures rather than issuing literature in its own name. A recent hymn contest produced poems of high quality.

N.C.C. Studies Future Of Evangelism

The National Christian Council has been mainly concerned with its study on strategic policies for evangelism. The results of two years of research by four sections were presented to a conference Oct. 1-3 as a guide for future procedure. Further study is proposed on the problem of Christianizing Japanese culture and on means of cooperation between the indigenous churches and foreign missions. The Kyodan's council of cooperation has taken practical steps toward solving the second of these problems by giving the missionaries a larger place in the counsels and activities of the cooperative evangelistic committees in the Kyodan districts. The missionaries in some of the districts had felt that they were being given little freedom of action.

'Withdrawn' Churches Form Synod

Most notable accession to the group of Presbyterian-Reformed churches which have withdrawn from the Kyodan (see The Christian Century for June 13, p. 724) is Mrs. Tamaki Uemura, prominent woman pastor. Late in October leaders of 46 of the "withdrawn" churches, which count 6,620 members, met in Tokyo and organized a synod for their "revived" denomination. There is now no indication of further defections among the Presbyterian-Reformed groups in the Kyodan, although some of them continue to advocate changing the united church into a federation.

And So Forth

Large numbers of new missionaries are arriving in Japan these days. Except for the Southern Baptists, the churches receiving the greatest numbers of recruits are those which have been established in Japan since the surrender.

The approaching ratification of the peace treaty is expected here to bring about a change in the relations of the Japanese people not only with foreign residents in general but also with the missionary body as a whole. The only prophecy which can be ventured as to what those changes will be is that anything in the way of dictation of policy or activity will not be received with favor. The Kyodan has already voted to double its budget for next year in order as soon as possible to put the burden for evangelizing Japan where it is recognized as rightfully belonging—on the Japanese Christians themselves.

The restored building of Tokyo Union Church was dedicated Nov. 18 at the first service held in the sanctuary since World War II. In addition to worship services and gatherings for the foreign community of Tokyo and vicinity, the program envisages activities for the church's Japanese neighbors. Laton E. Holmgren, acting pastor, plans to leave shortly to assume his new duties in New York as secretary of the American Bible Society's foreign department. GRACE K. KERR.

India Prohibition As Yet on Trial

It Has Proved Beneficial, but Political Support Wavers—Bhave's 'Land Gift' Idea Wins a Wide Following

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Nov. 19.—An official investigation into the effects of prohibition in Madras state, conducted on the sampling method, reveals that in general the financial, physical and social condition of former liquor addicts has improved. The money they used to spend on drink—often as much as half or more of their wages—is now available to clothe and feed themselves and their families better. There has also been a reduction in certain types of crime and an increase in pride of citizenship. A similar survey in Bombay state likewise discloses that prohibition has resulted in better and happier lives for the poorer classes there. Improvement is particularly noticeable in the debt position of families with small incomes. For instance, inquiry revealed that nine families with an average monthly income of 60 rupees (about $12.50) had reduced a total debt for the nine of 3,000 rupees to 800. Many who once squandered their earnings on drink had settled down to more regular living and were even starting small cottage industries.

Future of Prohibition Not Too Favorable

The darker side of the picture, however, did not escape attention. In the backward areas, some former addicts to alcohol have taken to drugs, with disastrous effects on their health. Certain heavy drinkers are still able to obtain liquor from illegal sources, and some traders who profit from such black market activities are to be found among the supporters of prohibition. All in all, the future of prohibition in India is not bright. For one thing, the Congress party, which formerly gave prohibition a priority in its program of social reform, is now half-hearted about it because of the great loss of revenue its introduction in certain states has involved, and because most of the opposition parties are against prohibition either on principle or for reasons of expediency.

Hail Instigator of 'Land Gift' Mission

Vinobha Bhave, disciple of Gandhi and advocate of land reform, was given a rousing reception when he arrived in New Delhi Nov. 13 after an 800-mile journey on foot through five Indian states. Later, with the nation's president, Rajandra Prasad, at his side, he reported to press correspondents the results of his effort to learn the reasons for the success of Communist forces in Telengana, Hyderabad state. His final conclusion was that the main problem is land—not only in India but all over the world. The Communists told the people of Telengana that their troubles stemmed from the oppression of the *Razakars*, the political terrorists in Hyderabad who sought to keep the state under autocratic rule. After the terrorists were ejected the people were certainly better

A Post-Christmas Check List

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off, and therefore ready to accept the Communists as their friends. "But when I explained to them that the real problem was land, they understood," Bhave said. One day a group of villagers took him at his word and asked him for land. "At first my reaction was to ask the government to give land to the landless villagers," he said. "But I realized that if I did this *all* the villagers in India would be asking for land, and the problem would not be solved. It must be solved by the people themselves. So I appealed for gifts of land at a public meeting, and a landowner offered 100 acres."

Success of Mission Inspires Hope

Thus Bhave's *bhoomidan* (land gift) mission began. "God gave me the power of speech to inspire people to give thousands of acres in the two months I spent in Telengana," he declared. After he returned to Wardha he wrote to Prime Minister Nehru some comments on the report of the national planning commission, and Nehru invited him to present his ideas in person to the commission. But realizing that he needed to test further the appeal of his land-gift idea, he made the journey to the capital on foot, carrying on his mission as he went. In each village, he met the same enthusiastic response as in Telengana. His previous appeals had prompted gifts averaging 200 acres a day, but the gifts on his journey to New Delhi averaged 300. Many observers hope that this *bhoomidan*, led by so selfless and trusted a follower of Gandhi as Bhave, will spread throughout the country and point to a way to meet the menace of communism which some of the states are facing.

Panikkar's Report on China Attracts Wide Notice

Much attention has been paid to the rosy report of conditions in China recently given in Delhi by K. M. Panikkar, India's ambassador to that country. (See The Christian Century for Nov. 14, p. 1300). He declared that China's government is not really Communist; although its leaders hold communist views, he said, they have decided not to force their theories on the nation's administration "until certain conditions are fulfilled." For the first time in China's history, Panikkar declared, a government has been able to overcome the supremacy of provincial authorities in large areas and unite the country under a stable central rule in order to use its manpower and resources effectively. At every stage, according to Panikkar, the new regime brings home to the people that the government is theirs; nothing is left undone to convince the peasants that they and not the middle class are the great concern of the nation. In village councils, 80 per cent of the seats go to the landless peasants, the others to members of the middle and wealthy classes.

Describes Redistribution Of Land

Panikkar maintained that the present Peiping government is not against capitalists nor does it discourage private property. But he went on to describe how land has been distributed to every peasant on the basis of three-fifths of an acre for each member of the family. The landlord is permitted to keep a portion of his land determined on the same basis. Buildings, implements and livestock are distributed along similar lines. In charge of the redistribution is the local peasants' council, not agents of the distant government. The fragmented lands are now being cultivated cooperatively, Panikkar said. He added that since 70 per cent of the farmers of China (who in turn make up 80 per cent of the total population) are poor peasants, a social revolution which could never have been foreseen has taken place. In the cities too the new regime has been able to rally the workers to active support. One of its most popular moves, he said, was to hand over to the workers for management the many former Japanese-owned industries which at the end of the war had been given to the Soong family and other supporters of Chiang Kai-shek. He called the new method of government administration "democratic centralism."

India Takes Picture with Grain of Salt

Ambassador Panikkar's report on conditions in China has been received with some suspicion here. He has not fully explained how "democratic centralism" differs from the administrative method operating in Russia and her satellites—a method seen as a direct denial of true democracy. One New Delhi daily points out that Panikkar's claim that China is not really communist is probably based on the formal existence of some eight political parties in China. But seven of these never counted for much, being either splinter groups made up of disgruntled Kuomintang elements or associations owing allegiance to certain ambitious individuals. Today, the paper declares, they have been pressed into the service of the communists and are in fact only so many branches of the Communist party, at whose behest they have reorganized their membership and reoriented their ideology.

P. Oomman Philip.

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Detroit Festival Attracts 6,000

Protestant Reformation Commemorated Oct. 29—Michigan Laymen Debate Church's Role in Society

DETROIT, Dec. 10.—Detroit's fifth annual Reformation festival Oct. 29 at the Masonic temple was attended by 6,000. The colorful opening procession was made up of the executive heads of the 24 denominations in the sponsoring council of churches, scores of clergy and lay officials, Mayor Albert E. Cobo, Gov. G. Mennen Williams, and Ralph W. Sockman of New York city, the main speaker. The Salvation Army Citadel band and massed choirs of the churches presented a musical program. Dr. Sockman forthrightly stated the basic principles of Protestantism and expressed strong opposition to Pres. Truman's appointment of an ambassador to the Vatican. Protestant Episcopal Bishop Richard S. Emrich of Michigan was general chairman of the festival.

Vatican Appointment Seen As Unfortunate Move

The Vatican appointment bombshell struck Detroit at a time when Catholic-Protestant relations here had been greatly improving. While not a single attack has been made upon the Catholic faith as such, dozens of ecumenical, denominational and local church pronouncements have scored Pres. Truman for his action. The Michigan council of churches urged that the appointment be withdrawn immediately, declaring that it clearly violates the basic principle of separation of church and state and "must embarrass our Catholic brethren by identifying the seat of their faith as a foreign power." The Detroit council condemned the appointment as giving preferential status to one religion and expressed regret that the issue has been raised at a time when "our nation desperately needs all possible unity." Many of the statements emphasized the need to avoid rancor in debating the issue.

Morrison Addresses Protestant Supper Club

Charles Clayton Morrison, contributing editor of The Christian Century, spoke on the Protestant witness at the second meeting of Detroit's Protestant men's supper club Nov. 15. The large audience of lay leaders of all denominations responded to his dynamic address with thunderous applause. Dr. Morrison urged the utmost cooperation of all faiths in dealing with current social issues, but warned against a "false tolerance which blinds us to existing threats to Protestant solidarity and influence." He made an impassioned plea for Protestant unity, expressing hope for the day when all Christians can be one and pointing out the relevance for today of the five principles of the Reformation.

Laymen Consider Relation of Church to Current Scene

A hundred leaders from all walks of life assembled at St. Mary's Lake, near Battle Creek, Oct. 26-28 for the Michigan council of churches' 100th "good will conference." Facing the theme "How Can the Church Speak to the American Mind?" the delegates devoted four long sessions to a survey and analysis of the church's relationship to current socio-economic problems. Gov. G. Mennen Williams, honorary chairman, pleaded for an application of religion to every area of life. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, the keynote speaker, declared that the teachings of Jesus are ample motivation for social concern. A highlight was the presentation of a scroll to J. Burt Bouwman, executive secretary of the council, who founded the "good will conferences" which have been held throughout the state for the past decade.

Methodists Hold National Parley on Education

The ninth session of the Methodist Conference of Christian Education brought 600 delegates to Grand Rapids Nov. 7-12 to consider "The Gospel and Its Implication for Our Day." In unanimously adopted resolutions they condemned the Vatican appointment and universal military training. Harold A. Bosley of Evanston, Ill., gave the three keynote addresses and summed up the educational tasks ahead. "The gospel is not so much a word to be spoken as a cross to be carried," he said. General Secretary Samuel McCrea Cavert of the National Council of Churches emphasized the need for Protestants "to realize the wholeness of the church, to magnify what they hold in common."

And So Forth

In his latest report to Mayor Cobo, Director George Schermer of the Detroit Mayor's Interracial Committee declared

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To provide funds for a 36 classroom Educational-Recreational Building, the members of the First Presbyterian Church of Indiana, Pa., have just completed an over-the-goal fund-raising campaign.

Harry Burton Boyd, D.D., LL.D., Pastor, wrote of the Ketchum staff which provided experienced professional direction that "Their tact, executive ability, coupled with intelligent persistence inspired the workers and won the friendship of all those connected with the campaign."

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that this community is becoming "increasingly competent in meeting its problems of interracial misunderstanding and tension." He cited 18 recent cases which had been solved through immediate and skillful handling by government and civic agencies and community organizations.

Addressing the 1,150 persons who attended the 23rd anniversary dinner (at $25 a plate) of the Detroit chapter of the National Conference of Christians and Jews Nov. 15, Paul R. Hoffman of the Ford Foundation declared that our best hope of achieving a peaceful international community is "to give confused and disheartened people everywhere a demonstration of a free and unafraid society at work."

Francis H. Russell of the state department's office of public affairs told the fifth national conference of the National Association of Intergroup Relations here Nov. 14-16 that "in the competition between democracy and communism in the Far East, the colored peoples are sizing up the two antagonists shrewdly to see which way to turn." Forty-eight local civic, religious, business and labor organizations were hosts to the conference.

John Cowles, publisher of the *Minneapolis Star* and *Tribune* and other papers, aroused the conservative Detroit Economic club Oct. 29 by a proposal for universal disarmament with inspection safeguards. "Most people outside of Russia think the U. S. has one thought—confining Russia by military force," he said.

Methodist Bishop Marshall R. Reed of Detroit addressed the recent 26th annual meeting of the Methodist Union of Greater Detroit. Gordon Phillips, executive secretary of the union, reported that Methodist church extension in Detroit has been greater since 1941 than in any previous decade.

At its fourth annual convention here Oct. 30-Nov. 2, the Pentecostal Fellowship of North America, which includes 11 groups, passed strong resolutions against the Vatican appointment and against proposed UMT measures. G. Merrill Lenox.

Youth Campers Serve Around the World

Some 900 young Protestant men and women from 33 nations took part in the 24 work camps sponsored last summer by the World Council of Churches' youth department. In India, campers helped build Union Christian College in Assam; in the London dock area, they strengthened the bombed-out foundations and walls of Deptford Congregational Church; in the devastated Normandy village of Condé-sur-Noireau, they helped construct a house for the Protestant pastor; at Amougies in Belgium's mining region, 107 young people from academic and industrial backgrounds learned of each other's problems as they shared in building a Methodist retreat center and a summer home for miners' children. At six camps in Germany, projects included a hotel for students of a Berlin technical high school, an evangelistic center for industrial workers at Mainz-Castel, and a vocational training center for the unemployed among the 140,000 refugees at Salzgitter. Camps were conducted also in Japan, Thailand, the Philippines, Greece, Italy, Alaska, Puerto Rico and the United States. Financial support for the council's work camp program comes from the Congregational Christian, Evangelical and Reformed, Presbyterian, U.S.A., and Protestant Episcopal churches in the United States.

P.O.A.U. Leads Chicago Protest

Protestant Mass Meeeting Formulates Declaration on Vatican Envoy—Press Mental Health Plan

Chicago, Dec. 13.—In a dramatic gesture, 2,200 middle western Protestants gathered at the Sheraton hotel here Nov. 29 rose and read together a declaration of strong protest against Pres. Truman's decision to appoint an ambassador to the Vatican. The statement, adopted with only one dissenting vote, was immediately dispatched to the President and to all U.S. senators. It termed the proposed appointment "unwise, unnecessary and un-American" and a violation of the constitutional principle of separation of church and state which would be "prejudicial to the religious liberty of all other churches." The meeting, called by Protestants and Other Americans United for Separation of Church and State, was addressed by Methodist Bishop G. Bromley Oxnam of New York. Speaking on "The Clerical Challenge to American Freedom," Bishop Oxnam defined clericalism as the "pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods for purposes of social domination." Answering the argument that the appointment would unite all forces against communism, he pointed out that no Protestant land has been successfully infiltrated by Communists, whereas Italy, allegedly 99 per cent Roman Catholic, is in danger of communist revolution.

Propose Use of Schools as Evening Centers

A drive is in progress to open additional Chicago public schools as evening community centers. At present only 35 of the more than 400 schools are open one night a week as educational and social centers for the whole family. A recent survey revealed that 44 per cent of the city's neighborhoods have no recreation facilities. Chicago voters will be asked to vote in April on a tax increase to provide around $900,000 annually for an extended "lighted schoolhouse" program. Advocates of the plan, which is gaining the support of parents and civic and educational groups as well as of school authorities, point out that Milwaukee, with a population about one-sixth that of Chicago, uses 51 of its public schools as evening centers.

Set Up New Temperance Organization

Formation of Temperance Education, Inc., a new national organization designed to combat alcoholism through education, was announced at a meeting here Dec. 5. Leaders of the movement plan to use the latest educational methods to get information on alcohol to the entire population through schools, churches, colleges, seminaries and publications. Speakers at the meeting were Dr. Dean Schweickhard, Minnesota education commissioner, and Dr. Walter C. Alvarez, psychologist formerly with the Mayo clinic. Herbert H. Parish is executive secretary of the new

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agency and Martin Hays Bickham is president.

New Mental Health Agency Plans Nationwide Action

At a meeting here last week, the newly formed National Association for Mental Health planned a campaign to combat mental illness and promote mental health at the grass-roots level. It is estimated that the campaign will cost several million dollars. Oren Root, New York lawyer, is president of the new agency, which, as the result of mergers, already has local societies in more than 300 communities. It plans to work for better hospitals, more mental health clinics, increased psychiatric facilities, and new research into the causes, prevention and cure of mental illness.

Illinois Establishes Narcotics Clinics

Two state clinics for treatment of drug addicts were opened in Chicago Nov. 30. One is at Provident hospital on the south side, the other at the University of Illinois hospitals on the near west side. Doctors in charge of the clinics plan to concentrate on helping young people aged 14 to 25 who are referred by parents, school authorities, welfare agencies, courts and police. They will also work to rehabilitate persons who have been discharged from the federal narcotics hospital in Lexington, Ky. Surveys indicate that about four out of five addicts return to the drug habit after undergoing treatment. The Illinois legislature last July voted $90,000 to establish three narcotics clinics in Chicago.

And So Forth

Charles F. Boss, Jr., executive secretary of the Methodist Commission on World Peace, is serving as an accredited observer at the U.N. General Assembly meeting in Paris.

Morris Wee has resigned as president of Carthage College, Carthage, Ill., to become pastor of First Lutheran Church, Duluth.

First Congregational Church on Chicago's near west side is setting up a human relations institute to serve residents of the community. Paul Fruhling, a psychologist, has been added to the staff. He will be aided by volunteers from various professions. George Ogden Kirk is pastor of this historic "inner city" church, which recently celebrated its centennial.

CARE headquarters at 189 W. Randolph St. here announces that it has arranged for shipment of coal packages to Austria, where fuel is said to be seriously short. For $10, donors can send a 666-pound package containing anthracite coal and compressed coal-dust brickettes to specific persons or for general distribution in seven Austrian cities.

First Congregational Church at suburban Lombard celebrated its 100th anniversary Dec. 2.

Vernon A. Loescher is the new pastor of the Union Church in Hinsdale; he succeeds Theodore Vogler, who resigned because of approaching blindness. The congregation dedicated a new parish house Dec. 9.

VIRGIL E. LOWDER.

Religious Liberty Upheld In Valparaiso

Students from the Presbyterian Bible Institute at Valparaiso, Chile, were arrested by the police the second week in October for distributing evangelical tracts among the thousands of visitors who had come to the city for a Roman Catholic eucharistic congress. However, officials dismissed the charge against them and assured them of police protection for future distribution of the tracts.

The Church Roll

John D. Metzler, board chairman of CROP (Christian Rural Overseas Program), is on a six-week trip to study refugee problems in countries in Europe and the Near East to which rural America has contributed farm commodities.

Franklin H. Littell, for the past two years chief Protestant adviser to the U.S. high commissioner for Germany, on Jan. 2 will become dean of the Boston University chapel.

E. Clifford Nelson, professor of religion at St. Olaf College, Northfield, Minn., has assumed his new duties as chief of the religious affairs branch of the U.S. high commissioner's office in Germany. He succeeds C. Arild Olsen, now with the National Council of Churches' division of Christian life and work.

Mark H. C. Hayler of London, England, executive secretary of the World Prohibition Federation, has concluded a visit to federation affiliates across the United States.

N. Carl Elder, formerly a Presbyterian missionary to Thailand and an airforce chaplain in the Pacific area during World War II, has been appointed by the American Leprosy Missions to serve as Protestant chaplain at the U.S. hospital for lepers in Carville, La. He succeeds Clifton E. Rash, who will become an A.L.M. field worker.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Anne of the Indies (Fox) Louis Jourdan, Jean Peters. *Melodrama.* Beautiful lady pirate's aplomb is disturbed only temporarily when her romance with handsome prisoner gets nowhere. Story and performance as *synthetic* as elaborate technicolored sets which frame them. M,Y

The Tanks Are Coming (War.) Steve Cochran, Philip Carey. *Melodrama.* Armored warfare comes in for tribute in this tale of tank crew's phenomenal exploits entering Germany in World War II. Demonstrations of techniques of tank fighting are interesting, but stress is so much on incredible one-man heroics, situations are so time-worn and cliché-ridden, that over-all effect is more *comic-strip* than convincing. M,Y

Too Young to Kiss (MGM) June Allyson, Van Johnson. *Comedy.* Young woman pianist's scheme to pose as 12-year-old prodigy to gain ear of concert manager (young and handsome) backfires when she acquires romantic interest in him. *Adolescent* in plot, *coy* in execution. M,Y

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Beaver Valley, Cattle Drive, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, Jim Thorpe—All-American, Kon-Tiki, The Magnet, Nature's Half Acre, No Highway in the Sky, You're in the Navy Now.

For Mature Audience: The Big Carnival, Bright Victory, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, The Red Badge of Courage, The River, A Streetcar Named Desire, Teresa.

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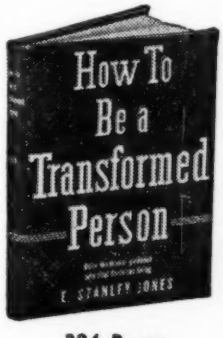

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